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AN
ACCOUNT
OF THE
Convocation's
PROCEÉDINGS

With Relation to
Mr. WHISTON.

With a POSTSCRIPT,
Containing a Reply to the *Considerations* on
the *Historical Preface*, and the *Premoni-*
tion to the Reader.

To which is added,
A SUPPLEMENT to the foregoing
Account of the *Convocation's Proceedings*.

By **WILLIAM WHISTON, M.A.**

W^m B L O N D O N .
Printed for the **A U T H O R**, and Sold by
A. Baldwin, near the *Oxford-Arms* in *Warwick-*
Lane. 1711. (Price 1*s.*)

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An Account of the Convocation's Proceedings with relation to Mr. Whiston.

WHEN my *Historical Preface* had been published near Two Months, on March 1. 1711. I was inform'd that my Affair began to be talk'd of privately among the Members of the Convocation, and that they soon intended to do somewhat therein: That some of the Leading Men in the Lower House had been Discoursing about it; and that they seem'd to have some Thoughts of Appointing a small Committee of their own House, during the Summer Interval of Convocation, to examine my Papers, and give in their Report the next Winter. I suspected this might be so slight a way, as should rather give a Colour for a Desire of my not Printing this Summer, than be of any great Service to me, or the Publick. I guarded therefore against that Danger; and was unwilling to promise any Delay of Printing, but upon the Assurance of a very full, free, and solemn Examination; and yet was very ready to lay my Papers before any Committee of Convocation whatsoever.

And, by the way, this small Tendency towards Examination in the Lower House, with one more Open Proposal of the same Examination by a Right Reverend Prelate in the Upper, were all the direct Attempts of that nature, so far as I have heard, which appear'd during the whole Convocation.

A few Days after, while I partly expected a Message from the Lower House, that I might not be surpriz'd, I drew up an Answer thereto, in case it should have prov'd as I then expected. Which Answer, tho' never sent, because I had no such Message, shall be here inserted; that the Reader may fully know my Thoughts on that Occasion.

London, in the Union-Court, near Ely-House, in the evening of Holbourn. March 17th.

Mr. PROLOCUTOR,

Since the Convocation has been pleas'd so far to take Notice of me and my Designs as to desire my Papers, and to appoint a Committee to Examine them; I take this Opportunity of particularly Addressing my self to them, and of Laying before them, with all due Humility and Submission, what it is that I hope for, and insist upon in this Matter. And I do it the more readily, not only because the Great and Important Concerns of True Religion, of the Faith and Practice of Christians, of the Peace of the Church, and of the Duty and Honour of the Clergy are therein most deeply concern'd; but because, if this be neglected, I may

may not have such another Opportunity of Laying open my Thoughts and Desires before this Church and Nation. I need not be very large here, because that *Historical Preface* which I lately Dedicated to you, and which I suppose you have all seen, does in great Part prevent me, and shew my real Thoughts, Discoveries, and Desires, to you and the Christian World. Only I cannot but now Obtest and Conjure you, by all the most sacred Ties and Obligations which lye upon you, as Men, as Christians, as Ministers of Religion, and Representatives of the main Part of the Establish'd National Church; as you all are, or pretend to be, in Earnest for Truth and Genuine Christianity; and as you all equally with me must give an Account to our common Lord, of your Management in this Weighty Matter at the great Day; That laying aside all other Regards of Party, and Policy, and Names of Distinction, you will join with me in the through Examination and impartial Discovery of those Original Truths and Books of our common Christianity, which I have to represent to you, and lay before you. I have done my utmost in those Matters my self: And am sure I can safely affirm, that I have Things to propose to you highly worthy your most solemn and publick Consideration; and such as ought not to receive any farther Delay from you. When *Hilkiah* the High-Priest found the original compleat Book of the *Mosaic* Law, he was not reprimanded and discourag'd from producing it; but had it carried immediately by *Shaphan* the Scribe to good King *Josiah*, and found presently a Reformation according to it undertaken by him. Now, to say nothing of my other-Papers, I do verily believe I have found a greater Treasure, the Original Book

Book of the Christian Law, the *Constitutions of the Apostles*, with their *Doctrine*, and the *Genuine Epistles of Ignatius* giving undeniable Attestation to them. And shall I not be permitted openly to produce the Books, and publickly to alledge their Credentials before the Ministers of that Blessed Lord, whose Appointments, whose sacred and unalterable Appointments are therein contain'd? Must I be oblig'd to leave the Learned among the Clergy, and try whether the Laity; even the honest, and commonly unlearned Christian Laity will hear me? This is what I am greatly afraid of, and would fain prevent if possible. I earnestly desire that the Honour of this great Reformation, which must ensue, may belong first of all to the Clergy, nay to the Clergy of this Church, among whom I have the Honour to be my self numbred: And that all Dangers of Schism or Dissentio[n], with all other Inconveniences both as to Church and State, may be entirely avoided by the Care and Christian Endeavours of the Bishops and Clergy of the same. I say of the Bishops and Clergy of this Church: For I must freely own that till the Bishops and Clergy, or both Houses of Convocation, do publickly join in recommending these weighty Matters to a select Number of the most Learned, whether in or out of Convocation, with a solemn Commission and Charge to Examine throughly, and speak their Minds freely and openly, and a like solemn Promise to endeavour immediately the Correction of those Things which on such Examination shall appear not agreeable to the original Settlements of Christianity, I shall not look on any lesser Attempts of this Nature to be of any Consequence at all; nor shall be moved by them to put any stop to my own Designs on their Account.

count. This is my real Sense and Resolution, And if these most Sacred Mattert may not by the Convocation be thought worthy of such a publick Consideration, they cannot but be suppos'd to be plainly slighted and neglected by them. Not that I shall refuse Copies of my Papers to either House, or to any Committee of either House, in any way which shall be desired by them: But that I look upon any other Method as of small Consequence, and utterly beneath the Dignity and Weight of these Concerns; as indeed rather tending to avoid the Imputation of an open Refusal of Enquiry, than to a through Search, Examination, and Reformation. I have however herewith sent my *Dissertation on the Epistles of Ignatius*, to be perus'd by all that please, before the rising of the Convocation: And whenever any Committee shall desire the rest of my Papers, I will take all the Care I can that they may have Copies of them, and that as long as they please: So far I mean as shall be consistent with my Obligation to the Printing and Publishing my Four Volumes this Summer: Which indeed I am so far engag'd in, and the Subscribers may so justly expect it from me, that nothing less than what I have already mention'd can justify me in putting a stop thereto. I have nothing more to add, but to implore the Divine Blessing on your Consultations; and to pray that all may at last tend to the compleat Discovery of Divine Truth, to the entire Correction of modern Errors in Faith and Practice, and to the Advancement and Hastening of the coming of the Kingdom of our Lord and Saviour. All which is sincerely done by,

Your very Humble and Obedient Servant,
WILL. WHISTON.

But

But all my Prospect of Examination soon vanished away. For, after a few Days, I had a private Intimation given me that other Measures were taken ; and that I was to be publickly Censur'd and Excommunicated, without the Allowance of any Examination.

This was a great Surprize to me, and not easily to be believ'd ; but soon appear'd to be too true. For on *Friday, March 9.* there were Three Speeches made against me in the Lower House : The first by a Dean, who having the *Historical Preface* in his Hand, and reading out of it the Censure which had been pass'd upon me at *Cambridge*, mov'd that an Address might be made to the Upper House, to know their Lordships Opinion, what Notice was fit for the Convocation to take of that Book, which was Dedicated to it. This was seconded by a long Speech of another Dean, which agreed to the Motion, and tended to aggravate my Offence ; and express'd his utter Abhorrence of my Doctrine, and yet great Commiseration to my Person. This was Thirded by another Member, who was shorter, but in the main agreed to the Motion ; with much the same Expressions of utter Abhorrence of my Doctrine, and great Commiseration of my Person ; as the former Dean had us'd. So the House agreed to the Motion. But before this Address came up to the Upper House, on *Wednesday March 14.* the Bishop of *Bath and Wells* made a vehement Speech against me there ; and mov'd that they might proceed with me as a Court. This was not then agreed to : But a Committe was appointed to meet on *Saturday, March, 17.* at the Bishop of *Lincoln's*, to consider what was to be done with Relation to me. On *Friday, March 16.* the be-
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fore-mentioned Address came up to the Upper House ; and a Motion was there made , that Mr. Dodwell's *Epistolary Discourse* concerning the *Natural Mortality of Human Souls* , might be referr'd to the same Committee ; which was agreed to accordingly. On Saturday, March 17. the Committee came to Two Resolutions ; viz. That they thought the Convocation might proceed as a Court : And that since the *Historical Preface* was dedicated to them , it was proper to take notice of it. The same Day I sent the following Letter to the Bishops assembled in this Committee ; which coming a little too late , was only deliver'd to the Lord Bishop of *Lincoln* , at whose House they met ; and so it was sent me back again. It was in these Words.

March 17. 17th.

My L O R D S ,

Understanding that you are to Consider about me and my Opinions this Day , I thought it very reasonable and proper for me to make my Application to your Lordships , and with all due Humility and Submission to desire a fair and publick Examination of my *MSS. Papers* , before any Censure be past upon me. The *Historical Preface* has such entire Relation to those Papers , that 'tis impossible for any to judge fairly concerning it , without the Perusal of the other ; which therefore I do humbly tender to your Consideration. And I am bold to move your Lordships , that the Reverend Dr. *Smalridge* , with such others as the Convocation shall please to nominate , may be directed this Summer to make a Through and Impartial Examination of

the same Papers, and to report next Winter whether in their Opinion they contain Things worthy of the more publick Consideration of the Convocation, and of the Christian Church, or not. I am so far from intending upon small Evidence, or by any doubtful Opinions of my own, to make any Disturbance in the Peace or Faith of the Christian Church, that I still offer to suppress my Books, in case that a Tenth Part of that Original Evidence which I have to produce on my Side, can be alledg'd for the opposite Doctrines. And I have so great an Aversion to any thing that looks like Schism, that I have, as far as possible, in all publick Administrations, kept close to the Rules and Worship establish'd by Authority in this Realm all along ; and am still dispos'd to do so ; even at the same time that I was, and am fully satisfied that I could make use of a much more excellent Way of Worship appointed by the Apostles themselves. And I should still think it a great Misfortune, if I or others, by any publick Rejection of Examination in these most Sacred Matters, or by being excluded the Communion of the Establish'd Church, should be forc'd to do any thing which might cause the least Disturbance or Division among us : All which 'tis certainly in your Lordships Power, by a fair and publick Examination, to prevent. But if the Convocation shall resolve on the way of Force and Persecution, instead of that of Enquiry and Examination, I pray God grant me, and all good Christians who may be concern'd, a clear Sense what will be our Duty in that Case ; and such Christian Faith and Patience, as will be necessary under such great Trials and Afflictions for the sake of our Consciences. I am, My Lords, *Your very Humble and Obedient Servt.*

WILL. WHISTON.

About this time it was also that, apprehending hard Usage, and fearing I might be Censur'd and Excommunicated by the Convocation, without being heard in my own Vindication, I drew up a Solemn Protestation and Appeal, to be then made, when I should find my self in those Unhappy Circumstances. But this shall here be omitted, because it will more naturally come in hereafter.

On Monday, March 19. the Resolutions of the Committee were laid before the Lord Archbishop of Canterbury, their President. On Wednesday, March 21. the Archbishop's Answer was return'd ; " That he agreed with the Committee that my Book was to be taken notice of ; but as to the Manner, and whether in the way of a Court, he would take Time for Legal Advice. On Friday, March 23. the Upper House appointed a Committee of their whole House to Sit the Day following about my Matters ; and, as far as I could learn, to examine Presidents, arising chiefly from some unpublished Papers of Dr. Heylin, which seemed to prove that the whole Convocation might act as a Court. And now I perceiv'd that there were Three Opinions in Convocation, as to the manner of treating me ; besides that of those who were for a fair Examination. The first was for the whole Convocation's acting as a Court, and proceeding to Censure & Excommunication immediately. The second for the Archbishop's doing the same things, *assidentibus & consentientibus Episcopis*, without the Lower House ; as in his Court of Audience. The Third, for only passing a Synodical Censure on my Book, and referring the punishing me to the Bishop of the Diocese, by a Process in his own Court. On Tuesday, March

27. the Bishops sent a Message to the Lower House, that they were adjourn'd till *Wednesday, April 11.* and that the first thing they would then go upon was the Method of proceeding with me. In this Interval I understood that the way which was by some at first propos'd, *viz.* of going upon my Matters much sooner, and making the Trial or Proces's more full and publick, had been overrul'd by others; and a Resolution had been taken for delay, and for proceeding more summarily toward the Conclusion of the Session. During this Interval also I drew up the following Letter to the Archbishop of *Canterbury*, as President of the Convocation: Which was dated and deliver'd to him *Apr. 5.* Copies of which were also deliver'd to the Archbishop of *York*; to the Prolocutor of the Lower House; and to some others; to be shew'd, as Occasion should serve: Which though it has been already made publick elsewhere, yet cannot be omitted in this its proper Place.

May it please Your Grace,

London, Apr. 5. 1711.

SInce I perceive that my *Historical Preface* has given Offence not only to several Good Men in particular, but to the Body of the Convocation in general; and to many others who are really desirous that Truth and primitive Christianity may prevail; and that not only on Account of the *Manner* of my Writing, which seems to be with too great Confidence and Assurance; but also because it looks like reviving the very *Heresy of Arius* himself, as it was condemn'd by the Council of *Nice*; The great Regard I have to the Peace of the Church, and my sincere desire to approve my self to my Superiors in

in it, have made me think it might be very proper to Address my self to your Grace, as President of the Convocation, upon this Occasion ; to lay before you my sincere Thoughts as to these Matters, with the utmost Humility and Demeanor : That I may not be esteem'd so perverse and obstinate as not to own any Indecencies I may have been guilty of : And that I may not be charg'd with what never was in my Thoughts or Designs, with regard to the Revival of the *Arian* Heresy : And at the same time to beg of your Grace to use your Endeavours that the Things I propose may not any way suffer on account of any Rashness in the way of my proposing them. For as to the *Manner* of my Writing upon these Subjects, it is, I confess, too agreeable to the Warmth and Vehemence of my natural Temper, increas'd by an hearty, and I am sure an honest Zeal for what things soever at any time appear to me to be true, and of Importance in Christianity. I hope God, who knows the inmost Recesses of my Soul, will not impute all that appears to be rash and assuming, to such a proud and conceited Temper as it may seem to others to proceed from : And that he will mercifully forgive any Offences of that Nature, where he finds the Heart in the main sincere and upright ; and honestly labouring, to the best of its Knowledge, to promote Truth and Piety in the World. And as I earnestly wish that the uncorrupt Faith and Practice of the Gospel in every Part may prevail among us, so do I heartily desire that I may not be found Guilty of breaking any of the Rules of Christian Meekness, Humility, Modesty, and Demeanor to lawful Authority, while I am aiming to promote, to the best of my Judgment and Ability, the Purity of Christ's Religion among Men.

Men. And I must own to your Grace that I am, upon Reflection, sensible that in several Expressions, and in many Circumstances of my Management, I have not always kept within those strict Rules of the Gospel, which the Meekness and Gentleness of Christ and his Religion requires in such Cases ; and that therefore I may sometimes have given Occasion of Offence to my Christian Brethren, and to those in Authority in particular : For which Faults, wherever they have appear'd, either by Word or Writing, as I do heartily beg Forgiveness of God and of good Men, so do I faithfully promise that I will be more careful not to be Guilty of the same hereafter. Humbly desiring that my speaking plainly what I judge to be Truth, may not be esteem'd just Cause of Offence ; that I be allow'd with a decent Freedom to produce all the proper Arguments and Testimonies for what I propose ; and that I be permitted modestly to declare what Degree of Evidence I think I have for what I assert. As to the Impputation of *Arianism*, which I confess I have not been sufficiently careful to avoid, I do declare it never was my Intention to assert the *Arian Heresy*, strictly so called ; or to revive † the *Heresy of Arius*, and of his peculiar Followers, as it was

† N. B. By this Heresy of Arius, and of his peculiar Followers, as it was condemn'd at the Council of Nice ; which afterward I explain more distinctly, by those particular Novel Doctrines, and the like particular Novel Expressions, of Arius himself which were condemn'd at the Council of Nice ; and again by those rash and Novel Assertions and Expressions of Arius, which caus'd the Disturbances in the Church at that time, and were condemn'd by the Council of Nice ; I meant and could mean only those rash and Novel Assertions and Expressions, which Arius and his Followers first introduce'd into the Church, or first disturb'd the Publick about : Such as by οὐ εἰς οὐ. τείν γενθῖνει εἰς οὐ

641 doth not Mr. Whiston say ye same thing, ^{as} wh he doth not say concerning ye Son that he was created, but date ye creation of ye Son to be a little before ye creation of ye world. p. 86.

condemn'd at the Council of Nice. I guarded against this expressly in my *Historical Preface*, p. 2. by a particular Declaration, that by that *Arianism* which I speak of, I ever mean the Doctrine of that Part of the Church which was call'd *Arian* in the Fourth Century; and not the Doctrine of *Arius* himself only, with a few of his particular Followers. And this Distinction is so plain in all my Papers, that where-as I every where own the Doctrines of that Part of the Church in the Fourth Century, which their Adversaries would call by the odious Name of *Arian*, yet do not I in any Proposition assert those Particular Novel Doctrines, or use the like Particular Novel Expressions of *Arius* himself, which were condemn'd at the Council of Nice; but ever confine my self to the much Ancienter and more Authentick Doctrines and Language of the Scripture and the most Primitive Writers. And I take leave to observe here a few Things farther; That the main Body of those whom their Adversaries

εξ ὣντων ἡν. For as for that Council's *Anathema* against the Use of the Word *υνέος, created*, concerning our Saviour, which seems to have been brought in under the Pretence that the *Arians* us'd it in the very same Sense of the Son, and of all the Inferior Creatures; (tho' the *Arians* so call'd by me, if not *Arius* and his peculiar Followers also, ever deny'd it) it was most certainly the Ancient and Original Language of the Scripture, and of the first Christians, and so out of the Power of any Council whatsoever, to abrogate or condemn: any more than they had Power to consecrate that novel and unscriptural Expression of *ιδεος*, which had been so expressly rejected by the Council of Antioch long before. So that, in short, the Council of Nice, and *Arius* with his peculiar Followers, were both highly to blame in these Matters; and ought neither of them to be followed, without better Authority, by any Christian.

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call'd *Arians* in the Fourth Century, were themselves so far from justifying any of those Rash and Novel Assertions and Expressions of *Arius*, which caus'd the Disturbances in the Church at that time, and were condemn'd by the Council of *Nice*, that they did not approve of them, or insert them into their Creeds ; nay, did not themselves publickly admit *Arius* and his Followers into the Church again, till he gave in a Creed without the least Syllable of them ; as is evident in the History of that Age. In reality, I think no one ought to be at all led by any particular Men, but to take their Christian Faith and Practice from those most Sacred and Primitive Writers, which liv'd long before the Rise of the Controversies in the Fourth Century ; as I have endeavour'd to do in my *Account of the Primitive Faith of Christians*. I take this Opportunity also to beg of your Grace, if you shall think fit, to recommend the serious Consideration of my Papers to the Convocation, or to a Committee of Learned Men this Summer ; that so all may proceed with that Fairness, and sincere Regard to Truth and Christianity, which becomes the Ministers of Christ Jesus. If once this Matter be brought to that Method of Proceeding, I shall exceedingly rejoice, and be ready, whenever I shall be requir'd, to lay all my Papers before them for their Consideration ; and to correct any Mistakes in them, or retract any Opinions I have advanc'd, that upon due Examination shall appear not to be well grounded. I beg your Grace's Pardon and Blessing, and subscribe my self, with all Submission,

Your most Humble and Obedient Servant,
WILL. WHISTON.
April

April 11. the first Convocation Day after Easter, the Archbishop of Canterbury sent the Upper House my Letter; accompanied with two of his own, which two here follow *Verbatim*.

To the Right Reverend my Brethren, the Bishops of the Province of Canterbury, in Convocation assembled.

Right Reverend Brethren,

WHereas your Lordships, on the 19th of March last, came to some Resolutions concerning a Book lately publish'd by Mr. Whiston, and in Pursuance thereof did agree at the same time that they should be laid before me, for my Opinion thereupon: I have already signified unto you, that I entirely agree with you in your Resolution, that Notice should be taken of the said Book; and after having consulted such Books and Persons as I thought proper on this Occasion, I do now subjoin and offer my Opinion concerning the further Methods of Proceeding therein, as follows.

To proceed regularly in the Censure of Mr. Whiston, Two Points are to be consider'd:

1. The Censure of the Book, or Doctrine.
2. The Censure of the Person.

i. In order to a Censure upon the Book or Doctrine, Two Things seem necessary to be done. First, To have the Book well examin'd, and to fix upon the Particular Passages wherein he has asserted his Pernicious Tenets most plainly and expressly. Secondly, To fix the Particular Places of Scripture, and in the Council

p. 115.
29.

of Nice, and the Articles of our own Church, upon which the Charge of Heresy may be most clearly grounded.

2. In order to a Censure of the Person in a Judicial way, there are Three several Methods which you will weigh and consider well, in order to judge how far each of them will be safe and expedient, and how far effectual.

I. The First Method is by Court of Convocation, in which such a Judicature hath been evidently exercised in many Instances, both before and since the Reformation, and seems to be the most desirable Method in the present Case, if the following Difficulties do not stand in the way. First, Such a Court being final, or the Last Resort, from which no Appeal is provided by the Stat. 25. Hen. 8. Cap. 19. it may seem to be doubtful, how far a Prosecution without Appeal to the Crown, will be consistent with 1. Eliz. Cap. 1. Sect. 17. whereby all Jurisdiction, and particularly for Reformation of Errors, and Heresy, and Schisms, is united and annexed to the Imperial Crown of this Realm; and also, how far it will be consistent with the Statute of Appeals, 25. Hen. 8. Cap. 19. which in the Course of the Appeals directed to be thenceforth made, doth not mention Convocation.

Secondly, It seems to be another Difficulty, that there does not appear to have been any Exercise of such a Judicature for this last 100 Years, or thereabout; in which time, Matters of this Nature were usually consider'd and adjudg'd in the High-Commission-Court, whilst that remained; and when that Court was suppress'd, it was enacted 17. Car. 2. Cap. 2. That no Court should be thenceforth erected with like Power, Jurisdiction or Authority; but that all Commiss-

Commissions erecting any such Courts, should be void.

You will therefore think it fit to be duly consider'd, how far the Revival of this Judicial Authority in a Convocation, empower'd to proceed and act by Her Majesty's Commission or License, may be construed an Erecting of a Court with *like Power* as the High-Commission had.

Thirdly, Since the Disuse of such Judicial Proceeding, the Writ *de Heretico comburendo* has been taken away by the Statute of 29. Car. 2. Cap. 9. And you will also consider whether the Provision there made for the *Jurisdiction of Protestant Archbishops or Bishops, or any other Judges of Ecclesiastical Courts, in Cases of Atheism, Blasphemy, Heresy and Schism*, extend to Convocation, or only the ordinary Establish'd Court of every Arch-bishop or Bishop.

Fourthly, In the Year 1689, several Heretical Books having been complain'd of to the Lower-House; the Bishop of London President, and the then Bishops, after mature Advice and Deliberation thereupon, returned this Answer, Sess. 13. *Quod concii sunt diversas esse clausulas pernicioas in libris allatis penes eos, & directione dictae Domus relictis: sed informati sunt per Jurisperitos utriusq; juris proprias esse Curias Judiciales pro punitiōne delictorum hujusmodi, & eorum ferunt Opiniones non esse conveniens in presentia sese his rebus imiscere.*

II. The Second Method of Proceeding in the present Case, as I humbly conceive, is for the Arch-bishop to hold a Court of Audience; and Calling to him his Provincial Bishops as Assessors there, to examine, proceed, and give Sentence as in his Court of Audience: Into

which Court he is fully empower'd by a Special Proviso, 23. Hen. 8. Cap. 9. Sect. 3. to cite any Person out of his Diocese wherein he dwells, in case that the Bishop, or other immediate Judge or Ordinary, dare not, or will not convene the Party to be sued before him; and from which Court (as within the Statute of 25. Hen. 8. Cap. 19.) a Regular Appeal lies to the Queen's Delegates in *Chancery*.

IIIly. The Bishop, in whose Diocese he inhabits, may of his own accord cite him in his Court, or the Cause may be remitted, or specially recommended to him as his proper Ordinary by the Archbishop and Bishops in Convocation; which we find hath oftentimes been done in Cases of the like Nature.

Of the Three foremention'd Methods the two last seem to be most plain and clear in Point of Legality. But because the first is the most solemn, provided it may be pursued legally, and with safety to the Archbishop, Bishops, and Clergy of the Province, it seems to be necessary to lay the Premises, or what else may be the Result of your own Debates and Deliberations, before her Majesty, with an humble Request, as from the Upper House, that Her Majesty will be graciously pleas'd to lay the Case before Her Reverend Judges, for their Opinions thereupon.

I heartily recommend you to God, the Ruler and Guide of his Church; and remain, Right Reverend Brethren,

Your most Affectionate Brother,

CANTERBURY.

The Se-

The Second Letter.

Right Reverend Brethren,

I send you herewith a Letter which I received on the 5th of this Instant *Apr.* from Mr. *Whiston*, whose Case (as you have given me to understand) now coming under your Consideration, I thought it proper for me to communicate to you for your Perusal, and thereby also to cut off all Occasion of his complaining, that I smother any of his Overtures. You will best judge what Use is fit to be made of this Paper, and at what time. I desire the Original may be kept as long as you think convenient, in the Hands of any of my Substitutes that shall be this Day in the Chair.

I cannot but observe one Thing in this Letter, with some Degree of Admiration, that 'tis his earnest Wish that the uncorrupt Faith and Practice of *the Gospel may prevail*; and the Profession which he makes, that he aims to promote, to the best of his Judgment and Ability the *Purity of Christ's Religion*, whilst he would obtrude on the World, as a considerable Part of the Canon of the New Testament, that very spurious and corrupt Book of the Constitutions.

I am,

Lambeth, 11. *Apr.*

1711.

CANTERBURY.

Upon the Perusal of both Letters, the House appointed a Committee to meet on *Friday Morning*

ing, before their usual Time of sitting as a House, to reconsider the Presidents upon which they had gone, and to add the Consideration of the Acts of Parliament thereto relating, which had been formerly omitted. Upon *Friday* it came to a Division of the House whether they should venture to act as a Court, without Addressing the Queen for the Opinion of the Judges, or not? The Bishops of *London, Rochester, Bath and Wells*, and *St. David's*, were for proceeding without such an Address and Opinion: But all the rest were for agreeing to the Archbishop's Motion; excepting the Bishop of *Bristol*, who was Neutral. So that the Resolution was to Address accordingly. Upon which the Bishop of *Bath and Wells* produced a Draught of such an Address. But the naming of Persons to present the Address being left to the Archbishop, he appointed the Lord Bishop of *Litchfield and Coventry*, and the Lord Bishop of *Ely*: who on *Tuesday, Apr. 17.* presented it to the Queen: She enquired whether they expected a present Answer? They reply'd, that the Nature of the Thing rather requir'd Time for Consideration: This Address was in these Words.

To the Queen's most Excellent Majesty.

The Humble Address of the Archbishop and Bishops of the Province of Canterbury, in Convocation Assembled.

May it please Your Majesty.

Whereas one *William Whiston*, a Presbyter of the Church of *England*, and late Professor of Mathematicks in the University of *Cambridge*, who was in *October* last expell'd the said University, for asserting and spreading A-

broad

[21]

broad divers Tenets contrary to Religion receiv'd and establish'd by publick Authority in this Realm, has since that time, and a little before the sitting of this Present Convocation, printed and published an *Historical Preface* to other Writings of the same pernicious Design, intended for the Press, in which he has advanced several *damnable* and *blasphemous Assertions* against the Doctrine and Worship of the Ever-Blessed Trinity: Expressly contradicting the Two Fundamental Articles of the *Nicene Creed*; and defaming the whole *Athanasian*; and has had the Confidence to inscribe and direct the said printed Preface to the Convocation now Assembled:

And whereas we take our selves to be both bound in Duty to God, and to his Holy Truths, and in Obedience to Your Majesty's pious Intentions signified to us with Your Gracious Licence, to repress the said *Blasphemy*; and also obliged in Vindication of our firm Adherence to the true Faith, and for the Preservation of the same in the Members of our Communion, to call the said *William Whiston* before us, in order either to his Amendment, or Exclusion from the Communion of the Church of *England*; but do yet find our selves hindred from going on, by some Doubts arising among our selves concerning our Power so to act and proceed:

For that the Court of Convocation being Final, or the last Resort, from which no Appeal is provided by the Statute made in the 25th Year *Henry the Eighth*, Chap. 19. it may seem to be doubtful how far a Prosecution, without Appeal to the Crown, will be consistent with the Statute made in the first Year of Queen *Elizabeth*, Chap. I. Sect. 17. whereby all Jurisdiction, and particularly for Reformation of Errors,

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Herefies and Schisms, is united and annex'd to the Imperial Crown of this Realm; and also how far it will be consistent with the Statute of Appeals made in the 25th Year of *Henry VIII.* Chap. 19. which in the Course of the Appeals directed to be henceforth made, doth not mention Convocation. May it please Your most Gracious Majesty, out of your known Zeal for the Honour of God, and the Good of his Church, to lay this Case before your Reverend Judges, and others whom your Majesty in your Wisdom shall think fit, for their Opinion, How far the Convocation, as the Law now stands, may proceed in Examining, Censuring, and Condemning such Tenets as are declared to be Heresy by the Laws of this Realm; together with the Authors and Maintainers of them.

Upon this Address to the Queen, Her Majesty was pleased to refer the whole to the Twelve Judges, and to Her Attorney and Sollicitor-General: who being several times assembled together, and debating the Matter, came to the following Resolutions.

To the Queen's most Excellent Majesty.

May it please Your Majesty.

IN Humble Obedience to your Majesty's Royal Command signified to your Judges by the Right Honourable the Lord Keeper; We whose Names are subscribed have consider'd the Questions mentioned in the Address hereunto annexed, and are humbly of Opinion, That since the Statute of 23d of *Henry VIII.* against Citing out of the Diocese, and those Statutes of the 24th and

and 25th Years of the same Reign touching Appeals, and as the Law now stands, the Convocation hath not any Jurisdiction originally to cite before them any Person for Heresy, or any other Spiritual Offence, which according to the Laws of the Realm may be cited, censured, and punished in the respective Ecclesiastical Courts or Jurisdictions of the Archbishops, Bishops, and other Ordinaries; who, we conceive, have the proper Judicature in those Cases; and from whom and whose Courts the Parties accused may have their Appeals; the last Resort wherein is lodg'd in the Crown. In which Statute for Citing out of the Diocese, and in the others, as far as relates to Appeals for such Offences, no Notice is taken of the Convocation, either as to Jurisdiction or Appeals. Nor doth it any way appear to us in whom the pretended judiciary Power of a Convocation either before or since the said Statutes, (if any such they ever had,) resided; whether in the whole Body of the Convocation, or in Part. But it is plain by the first Statute, That the Archbishop's Jurisdiction, even in Case of Heresy, is bounded so that he cannot proceed against such Offenders within any other Diocese than his own, without the Consent, or in the Default of the Diocesan Bishops. All which Statutes being made for the Ease and Benefit of the Subjects, they cannot, as we humbly conceive, be deprived of the Benefit of them by any pretence of Jurisdiction in the Convocation; from which we cannot find or be inform'd of any Instance of Appeal. Nor have any Judicial Precedents or Authorities for Convening or Censuring of such Offenders in any Convocation since those Statutes, or the Reformation (which is now near 180 Years) appear'd unto us. And if such Power should be

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allow'd to the Convocation, we conceive it would invade the ordinary Jurisdiction of the Archbishops and Bishops ; which we conceive are preserved by the Act of Parliament made in the 17th Year of the Reign of his late Majesty King *Charles* the First, *Chap. 11.* and by another made in the 13th Year of King *Charles* the Second, *Chap. 12.* and by the Act made the 29th *Car. 2d.* *Chap. 9.* which took away the Writ *De Heretico Comburendo* ; in none of which any mention is made of the Convocation. And by the *Bill of Rights*, 1. Wilh. & Mar. it is enacted, That the Commission for Erecting the late Court of Commission for Ecclesiastical Causes, and all other Commissions and Courts of like nature are illegal and pernicious. But we conceive that Heretical Tenets and Opinions may be examin'd and condemn'd in Convocation, authoriz'd by Royal License, without convening the Authors or Maintainers of them. All which we most humbly submit to Your Royal Majesty's Great Wisdom.

May 5th. 1711.

*Edw. Ward, Jo. Blencowe,
Rob. Dormer, S. Lovell.*

The other Paper here follows.

May it please Your Majesty.

IN Obedience to Your Majesty's Commands signified to Us by the Right Honourable the Lord Keeper of the Great Seal, in relation to the Humble Address of the Archbishop and Bishops of the Province of *Canterbury* in Convocation assembled, hereunto annexed ; We whose Names are hereunto subscribed, have taken into Consideration the Doubts and Questions therein stated.

And

And after Conference with the rest of the Judges, We are humbly of Opinion, that of Common Right there lies an Appeal from all Ecclesiastical Courts in *England* to Your Majesty, in virtue of your Supremacy in Ecclesiastical Affairs, whether the same be given by express Words of any Act of Parliament, or not: And that no Act of Parliament has taken the same away. And consequently, that a Prosecution in Convocation, not excluding an Appeal to your Majesty, is not inconsistent with the Statute of 1. *Eliz.* Chap. 1. but reserves the Supremacy entire.

As to the Question propos'd in the said Address, How far the Convocation, as the Law now stands, may proceed in Examining, Censuring, and Condemning such Tenets as are declared to be Heresy by the Laws of this Realm, together with the Authors and Maintainers of them, we understand it to import only these two Things: Whether a Jurisdiction to Examine, Censure and Condemn such Tenets, and the Authors and Maintainers thereof, could ever be exercised in Convocation; and if it could, Whether it be taken away by any Act of Parliament.

And We humbly lay before Your Majesty, That all our Law-Books that speak of this Subject, mentioning a Jurisdiction in Matters of Heresy, and Condemnation of Hereticks, as proper to be exercis'd in Convocation, both before and since the Acts of Parliament mentioned in the Address; and none of them, that we find, making any doubt thereof; and we observing nothing in those or any other Acts of Parliament that we think has taken it away; We are humbly of Opinion that such Jurisdiction, as the Law now stands, may be exercis'd in Convocation.

But this being a Matter which, upon Application for a Prohibition, on behalf of the Persons who shall be prosecuted, may come in Judgment before such of us as have the Honour to serve Your Majesty in Places of Judicature; We desire to be understood to give our present Thoughts, with a Reserve of an entire Freedom of Altering our Opinions, in case any Records or Proceedings, which we are now Strangers to, shall be laid before us, or any new Considerations which have not occurred to us, be suggested by the Parties, or their Council, to convince us of our mistake.

*T. Parker. L. Powys. Ro. Price. E. Northeys.
T. Trevor. T. Bury. R. Eyre. Ro. Raymond.
J. Powell. R. Tracy.*

Upon the Receipt of these Opinions from the Judges, Her Majesty was pleas'd to send the following Letter, together with those Opinions, to the Archbishop of Canterbury, President of the Convocation, to be by Him communicated to Both Houses.

A N N E R.

Most Reverend Father in God, Our Right Trusty and Right entirely beloved Counsellor, We Greet you well.

Upon Consideration of the Humble Address deliver'd to Us from You, and from the rest of the Bishops of your Province in Convocation Assembled, We have consulted Our Judges, Our Attorney and Sollicitor-General, how far the Convocation, as the Law now stands, may proceed in Examining, Censuring, and

and Condemning such Tenets as are declar'd to be Heresy by the Laws of this Our Realm ; together with the Authors and Maintainers of them : And We have Ordered the Opinions given by Our Judges, Our Attorney and Sollicitor-General to be transmitted to You.

We are pleased to find that, according to the Opinion of Eight of Our Twelve Judges, and of Our Attorney and Sollicitor-General, as the Law now stands, a Jurisdiction in Matter of Heresy, and Condemnation of Hereticks, is proper to be exercis'd in Convocation ; and We cannot doubt but the Convocation may now be satisfied they may employ the Power which belongs to them, in repressing the *Impious Attempts, lately made to subvert the Foundation of the Christian Faith* ; which was one of the chief Ends we proposed to our selves in assembling them, as appears from the whole of our Letter, of December 12th, and from the first Head of Busines, which in our two Subsequent Letters of January 29th, and February 14th, we recommended to their Consideration. We trust that these our Royal Intentions, so often signified, will not be without effect ; and so Requiring you forthwith to communicate this Our Letter, together with the Opinions of Our Judges, and Attorney and Sollicitor-General herewith transmitted to You, to both Houses of Convocation, We bid you heartily Farewell. Given at Our Court at St. James's the Eighth Day of May 1711. in the Tenth Year of Our Reign.

By Her Majesty's Command.

DARTMOUTH.

Ac.

Accordingly, This Letter was communicated to both Houses, on *Friday May 11.* together with the Opinions of the Judges. The same Day a Committee of both Houses was named to compare my Doctrines with those of the Church of *England*: The Bishops of *Norwich*, and *St. David's*, being named in the Upper; and the Prolocutor, Dean *Kennet*, Dr. *Smalridge*, Dr. *Edwards*, and Dr. *Gibson* in the Lower. Some time after, the Report of the Committee was brought in, which contained Propositions extracted from some of my late Books, compar'd with the usual Texts of Scripture, with the Doctrine of the two first General Councils, and with that of the Church of *England*.

p. 29. As soon as I heard of this Procedure, and before the Report was brought in, being very desirous to be heard before any Censure, I wrote, and sent the following Letter to the Archbishop of *Canterbury*, as President of the Convocation, in hopes he would please to communicate it to the same: Which was in these Words.

London, *May 11. 1711.*

May it please your Grace,

Being informed that the Convocation has Intentions of Censuring some of the Assertions in my late Book as Heretical, I presume to Address my self to your Grace on this Occasion, as President of the Convocation; Humbly to beg the Favour, that before any such Censure I be heard by the Convocation, both for the Explanation of my Opinions more particularly, and for my own Defence therein, when they are fully understood. This, I think, I may insist upon in point of Justice; and consequently cannot

cannot suspect any denial or difficulty about it. What I farther promise my self from your Grace and the Convocation, is this, That as soon as the Passages which are supposed Heretical, shall be noted, I may have Intimation of them, and some competent time to make my Defence. I humbly hope for your Grace's Pardon for the Trouble of this Address ; and with all due Submission subscribe my self,

*Your Grace's most Humble
and Obedient Servant*

Will. Whiston.

Now the Reader is to note, that I have never been able to procure a Copy of that Report of the Committee before-mentioned, as it was first brought in, with its Texts of Scripture, and Citations from the two first general Councils, and from the publick Acts of the Church of England. For those Texts and Citations were all dropt afterward in the Lower House, and that Omission comply'd with by the Upper ; this made the last Result appear in a very different Form from the first Draught. After some time had past since the before-mention'd Letter was delivered, I heard nothing about its being sent to the Convocation ; nay I soon heard that it was most certainly not sent ; and that it was well known the Convocation did not intend to hear me at all. I resolved to try once more to be heard, by writing a more free and bold Letter to each House of Convocation, to claim that common Right of Mankind. This last Letter was directed thus, for the Upper House, *To the Archbbishop's Substitute* : And, with a very few necessary Alterations of Stile, for the Lower, *To the Prolocutor* ; and was in these Words.

London,

London, May 28. 1711.

May it please your Lordship.

Understanding that there are some Propositions extracted out of my Books, in order to their being censur'd by the Convocation as Heretical, I cannot but make this Address to your Lordship, as the Substitute of the President in his Absence; and thereby to the Upper House of Convocation, to beg the Favour of a true Copy of those Propositions, and some small time to make my Explication and Apology in relation to them. This is the known confessed Privilege of all Men, to be heard before their Doctrines are censured or condemn'd; especially where the Crime is so heinous as that of Heresy. I do not remember where either *Papists* or *Protestants*, *Turks* or *Jews*, *Heathens* or *Christians* have wholly refus'd this common Right of Mankind. And so I cannot, without the severest Reflection upon the Honour and Justice of the Convocation, suppose it will, or can be refus'd me in this Case. Nor shall I be able to avoid the most open and affecting Complaints and Appeals to the Christian World, if this most equitable Request be denied me. I am,

My L O R D,

Your Lordship's most

Obedient Servant,

Will. Whiston.

This

This Letter I sent by Mr. *Emlin*, as a faithful Friend, and as a Person not generally known by Face to the Members of Convocation ; tho' one that had undergone a severe Fine and Imprisonment in *Ireland*, for much the same Cause that this Persecution has been rais'd against me in *England*, and on that Account very dear to me. Mr. *Emlin* could not get the Verger's to carry in that Copy which was for the Upper House ; and so I was forced to send it afterward another way. But meeting with the Prolocutor in *Westminster-Abby*, walking with Dr. *Gastrel*, he delivered the other Copy to him, intending to be unknown, and to appear as a bare Messenger : But was forc'd by the Importunity of the Prolocutor, and the Knowledge or Guess of Dr. *Gastrel* to discover himself to them. This caused a current Report, that I associated myself with a *Socinian-Dissenter*, who still kept a Socinian Meeting.

Which Character of Mr. *Emlin*, I take to be directly false : As I have elsewhere intimated : And I do here venture to recommend his judicious Book Intituled, *An Humble Enquiry into the Scripture Account of Jesus Christ*, for which he suffered that hard Prosecution in *Ireland* before-mentioned, to the Christian Reader ; and am bold to say, that if I could but see that small Treatise satisfactorily answered, it would do more to convince me of my being mistaken, than all that has been yet said or done relating thereto. That Book was indeed reply'd to by Mr. *Boyse* : But upon Mr. *Emlin*'s Vindication of the Principal Point in it, the Dispute was prudently dropt by the other, and no farther Rejoinder made to it. And, by the way, that the Honest Reader may see who Mr. *Emlin* is, and for what he was condemn'd in *Ireland*, I will present him with

Pug. 4.

an entire and authentick Copy of the Words charg'd upon him in his Indictment, as they were extracted out of his before-mention'd Treatise :

' I see no Reason, says, he, there will be to oppose those *Unitarians* who think Jesus Christ to be a sufficient Saviour and a Prince, though he be not the only Supreme God. Nor can any with Reason attempt to prove him to be such from his Works and Office as King of his Church ; since 'tis imply'd, that as such he must do Homage to God the Father, in delivering up his Kingdom to him. And this very Expression, (to God the Father,) makes it plain that there is no God the Son in the same Sense, or in the same Supreme Essence with the Father. --- So then Jesus Christ in his highest Capacity is Inferior to the Father. How can he be the same God to which he is subject, or of the same Rank and Dignity ?

— So that I may safely say thus much, That the Blessed Jesus has declar'd himself not to be the Supreme God, or equal to the Father, as plainly as Words could speak, or in brief Express.

Wth y^e media — This Doctrine of Mr. *Emlin* is far enough from *total* *K^m* *Socinianism*, and is indeed little different from *is aff^{ed}* *that* *which* *Bishop Bull*, and with him our pre-

but still hi *sent Convocation* *it self* *begin* *freely* *to assert*.

is equal Yet was this but Eight Years ago esteem'd so *wh y^e Fa-* horrid in *Ireland*, that for asserting it poor Mr.

ther, with *Emlin*, after Two Indictments drawn up which

in esse would not bear, was the third time found

worship & Guilty of no less a Crime than *Blasphemy* ; and

Honour b this by a Jury of Tradesmen ; but at the Dire-

all aternation of a Lord Chief Justice, and by the Ter-

ror infus'd from the Presence and Zeal of Two

Archbishops upon the Bench, and of several

Dr Bull Bishops in the Court ; whereof they were re-

2 y^e convocation, as may appear by minded

his position — p. 159. *we neither D*

Bull, nor any member would consent to.

minded by the Lord Chief Justice. Nor was the Sentence and Punishment small ; but proportion'd to so heinous a Crime , so far as the Law would warrant ; I mean a Fine of 1000 *l.* with Imprisonment till it was paid. Part of the Fine, indeed, was afterward remitted ; but not till after more than Two Years Imprisonment. Which Punishment, together with the publick Odium and Infamy, and the loss of an 100 *l.* a Year Income besides, he has born with Christian Patience hitherto. Yet after all this, while his last Book remains unanswered , and not one proper Part of the *Socinian* Doctrine can be charg'd upon him ; while he has long left off keeping any Dissenting Meeting ; nay , has generally communicated with our Church , so far as in Conscience he can ; he is to be a-new Reproach'd and Stigmatiz'd, because at my Desire he carried a Letter for me to the Prolocutor of the Lower House of Convocation, and intended not to have appear'd any otherwise than as an unknown and nameless Messenger upon that Occasion. Were not all this plain Fact, one would think it impossible for Men of any Character or Figure to behave themselves so partially, unjustly, and unchristianly, as such a Procedure implies. And I hope the Body of this Nation are too free, and too averse from Persecution for Conscience sake , to encourage any Man or Number of Men whatsoever in Matters so utterly unjustifyable and unreasonable. But to return.

When the Propositions came from the Upper House to the Lower ; neither of which vouchsafed to hear me, nor so much as sent me a Copy of what they were going to Censure , it prov'd to be thus : That Proposition from the Upper House, which condemn'd as Heresy my

Affirming, that the One God of the Christians was
 • not the Three Persons taken together, but God the Father only, was generally yielded to be Heretical : Though more than one of the Lower House own'd it was not so : And one of them entred his Protestation accordingly, that he did not condemn it as such. That Proposition, or Part of a Proposition also which, as it came from the Upper House, noted my affirming the Son to be

p. 114. Subordinate to the Father, as Heretical ; upon Deliberation in the Lower, was own'd not to be so ; but to be the true Christian Doctrine ; and accordingly it was amended or omitted by the Lower House ; and at laist the Upper House agreed to such an Amendment or Omission. And other such Alterations or Omissions I have heard were made there also ; though I have had so very imperfect Hints about them, that I can give no very good Account of them. However, the several Assertions of mine which were condemn'd as Heretical, were Twelve ; besides a

p. 112. Thirteenth about the Apostolical Constitutions,
117. as if what I affirmed of them were, tho not Heretical, yet Impious, and such as tended to disturb the Canon of Scripture. But so privately has this Matter been carried, and these Censures are so far from being made publick, as one would think their very Nature and Design requir'd them to be, that I my self have only heard them read over, but have not been able to procure a Copy of them. I hope the Members begin to be sensible of their Error in this way of Proceeding, and are therefore willing to conceal the Effects thereof from the World : Which if it be so, I own there is good Reason for Concealment : otherwise I and all the Church have a Right to be informed of these Matters, and ought to have a Copy of this Censure authentickly

tickly communicated to us. But to say no more upon that Head, I shall venture to leave these pretended Heretical Propositions of mine to be confuted by the Learned, when my Four Volumes are published; as well as they have been thus before-hand censur'd, without Examination, by the Convocation. I only Remark here these Two Things, (1.) That the Convocation has not, I perceive, thought fit to censure my 20th Proposition, where my Doctrine was most authentickly explain'd, concerning the Divinity and Invocation of the Holy Ghost, but only an occasional Passage in one of my Letters to the same purpose: So that the Sense of the Convocation seems to be this, That although it be undeniable that the Scriptures, or the most primitive Writers never ventur'd to call the Holy Ghost God, or Lord, nor to Invoke him, yet is it Heresy now to insinuate that he is not to be so called, nor to be so invoked by Christians. Which sort of Determination I cannot but recommend to the honest reformed Christian's serious Consideration. I do remark (2.) That over and above the other Mistakes or Misinterpretations of my Meaning, the Convocation have, at the Conclusion of its Censure, asserted an eminent Matter of Fact which is untrue; nay, when the very Foundation of the Censure is built on that Fact so untruly represented, as I have elsewhere noted already. For I am therefore censured for affirming the Constitutions to be a *Canonical Book*, because they say no General Council ever own'd them as such. Whereas the Fact is, that every General Council, till very late Ages, those I mean which speak of the Canonical Books at all, do constantly own them for undoubtedly *Canonical*; as will at large appear in my *Essay on those Constitutions*. This gross

Second
Reply to
Dr. Allix,
p. 24.

p. 116
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Mistake makes it very evident, that those who drew up this Censure, were not sufficiently careful to understand the History of these Constitutions, nor indeed of those General Councils themselves, on whose Authority they rely'd in rejecting them.

I shall now add that Speech, that Explication, Defence and Appeal, which I intended to have made *viva voce* before both Houses of Convocation, had I been permitted so to do. For tho' I could not obtain the Favour of being *heard* by the Convocation, yet do I hope I may obtain that of being *read*, both by them and others, upon so great an Occasion. It was intended to have been in these Words.

Dr. Alix,
Remarks,
P. 3.

WHAT a Learned Writer has lately noted from *Jerom*, that *A Man ought not to bear the Imputation of Heresy with Indifference*; is certainly not only very true, but very pertinent to my Case at present. For I find my self under the Accusation of Heresy; and that not only from a single Person, but from the principal Part of the Representative Body of the Church whereof I am a Member. And the Accusation, I own, ought to go very near my Heart indeed, in case it be well grounded: For I know that St. Paul reckons *Heresies* among those *works of the flesh* which exclude Men from the Kingdom of God.
 Gal. V. 20.
 2 Pet. II. And St. Peter foretels, that some shall *bring in* *damnable Heresies*; and affirms, that such *Heresies* as he speaks of, would *bring on* their *Authors* *swift destruction*. St. Paul also requires *Titus*, as Bishop of *Crete*, to *admonish and reject* *a man that is an Heretick*, as one that is a *perverted, self-condemned Sinner*. So that I, who fully believe

believe these Sacred Texts, and expect to be judg'd according to them, ought certainly to be very careful that I be not guilty of that great and fatal Crime of *Heresy*, whereof I am accus'd.

But then, on the other side, seeing the Crime is so heinous, and the Punishment so great, particular Care ought to be taken, that none be accus'd of it, without a through Examination, and full Proof; That the Word *Heresy*, be now taken in the same Acceptation that St. Peter and St. Paul us'd it in; and that nothing be esteem'd such, but upon Sacred and Divine Authority: Nothing, but what is plainly contrary to the clear Testimony of Inspired Writings: Otherwise it may most easily happen, that the Mistakes of Men shall pass for the Truths of God, and the Holy Doctrines of our Religion be esteem'd direct Heresies. That this is no impossible Supposition, I believe you will all grant; as knowing that every one of you yourselves, who seem willing to lay this Imputation upon me, are esteem'd *Hereticks* by the Church of *Rome*; And that these Reformed Kingdoms pass with a great Part of the Christian World, only as the Principal Branch of the *Northern Heresy*. And I believe few of you can be insensible how very frequently these Terms, *Heresy* and *Hereticks*, have in all the latter Ages been made Matter of unjust Reproach, and been fasten'd by one Party upon another, without any serious Regard to Truth, and the Scripture-meaning of those Words. Nay, if we look into the Books of the New Testament themselves, we shall find the whole Christian Church call'd the *Sect* or *Heresy of the Nazarens*; ^{A&S} ^{XXIV. 5.} and that the same Christian *Sect* or *Heresy* was ^{XXVIII.} once *every where spoken against*. And the same St. ^{22.} *Paul*,

Paul, who passes so hard a Censure on real Heresies, was yet oblig'd to acknowledge himself under the like Imputation; insomuch that he was forc'd boldly to sustain the Charge, and bravely to own it: And I desire his Words may be taken, as at once my Profession and Apology also. *This I confess unto thee, that after the way which they call Heresy, so worship I the God of my fathers, believing all things that are written in the Law and the Prophets.* So that, As I readily own, that in case I be once clearly prov'd to be, in the Scripture Sense, an *Heretick*, you may, nay you are bound to admonish and reject me from the Church of Christ; So do I earnestly beg of you, that you make a through Enquiry into my Opinions, and a full Examination of the Grounds whereon they are built, before you venture upon declaring them Heretical. I am sure I have not gone into them at random; but with an honest and impartial Mind searched all the Sacred and most Primitive Books of our Religion, that I might, if possible, know what was true, uncorrupt, genuine Christianity in these Matters. I went also with a great Dread of being deceived, and of falling into any Errors or Heresies which might be pernicious to the Church, and to my own Soul also. Yet was I overpower'd with the Original Evidence, and oblig'd by my Conscience, and the Convictions of my own Mind, to change the Opinions I had been brought up in. Nay, I was at last oblig'd by that Integrity and perfect Honesty which I love above all Things, tho' with an unwilling Mind, to submit to the Imputation of *Arianism* it self, on account of my Perswasion; after I could not deny that the Sacred Truths I had discover'd, had, for all these latter Ages, pass'd under that odious Name in the World. This

This is the plain Truth of my Case. And if any of this Great Body will please to go through the same Course of Study, with the same free and unbiass'd Temper of Mind, and an equal Desire of Primitive Truth, on what Side soever it is found ; and will then speak and write his Mind as freely as I have done ; I believe he will be in great danger of this Imputation also. All that I beg therefore is this ; That you, who are willing to be Judges, will but spend Part at least of that Time and Pains which I took before I fix'd my Opinions, in the serious Examination of them before you proceed against me.

In Civil Courts, the Judges always satisfy themselves of the Law, before they determine the Case. Accordingly, since the Sacred Books of our Religion are, even by the Direction of the Act of Parliament relating to this Matter, the first and principal of your Legal Guides ; as well as by the Nature of our Religion, both as Christian and as Reformed, your proper Guides in Conscience ; I have Reason to expect, that you search and examine the same, before you pass any Censure upon me. Consider what Answer you will make to our Lord at the Great Day of Judgment, in case you be mistaken, and condemn his Holy and Divine Truths for *Blasphemous* and *Damnable Heresies* ? And this merely, because you would not search the Scriptures, nor fairly examine the Doctrines, whether they were his Truths, or not. Consider that in such a Case, even tho' you should happen not to be mistaken, but the Opinions condemned should really prove False and Heretical at last ; yet that the Condemning the same without a through Examination, will be scarce a less Crime in this than in the for-

met Case: Since there is no Examination suppos'd, whether the Doctrines were truly Heresies or not; but they are condemn'd while it was not known but they might prove to be the Certain Truths of Christ Jesus. And indeed, what has been already done, I mean the Address, or Representation of my Opinions to the Queen's most Excellent Majesty as *damnable* and *blasphemous Assertions*; and of me, as one of *pernicious Designs*, as guilty of *direct Blasphemy*, and *contradicting Fundamental Articles of Christianity*; and this before any Enquiry or Examination; would afford me very great and very just Occasion of Complaint, did not the Sacredness of the Character of the College of Bishops, under whose Name that Address appears, whom all Christians are to have in the highest Veneration; and whose Authority, when duly exercis'd, Christ (by his Apostles, in their Constitutions) has declar'd to be so indisputable and divine, mightily restrain me; and perswade me rather to *lay my hand upon my mouth* for the present, and sit down contented under those reproachful Characters. However, the good Providence of God will, I hope, afford me in due time some other more inoffensive Means of Recovering my Reputation with the Great Defender of our Faith, and Fountain of Justice; before whom I have been so hardly represented; that I may, if possible, regain Her Majesty's good Opinion, without the least Suspicion of my speaking *evil* of the Ecclesiastical *Rulers* of Christian People. Only this, I hope, I may have Leave here to say without Offence; That there can certainly be no Cause to place me among *Blasphemers*; nor to suppose me capable of concurring with any *impious Attempts to subvert the Foundation of the Christian Faith*; Unless it be *Blasphemy* to prefer what,

upon the fullest Evidence, I do really believe to be the Sacred Truths of our Blessed Saviour concerning the Supreme God, and himself his Only-begotten Son, and that Blessed Spirit who is derived from them both; before the late Decrees and Determinations which Human Authority has impos'd upon the Church in those Matters; And unless the writing zealously for, and by both my Labours, Doctrine and Life, heartily endeavouring to promote the Christian Religion, and to spread it over the World, can be interpreted *Subverting the Foundations of it.* Especially such Imputations are with less Reason laid upon me at this time, when I am upon such a Great Design of Recovering the Original Doctrines of Christianity, and Restoring the Purity of its Worship and Discipline among Men: And do verily hope and believe, that the entire additional Evidence for the certain Truth of the Gospel I bring with me; *That* which will arise from a right Understanding of it, and the Vanishing of those pressing Objections which have arisen from our modern Mistakes about it; and *That* which I have to propose anew from that Inestimable and most Sacred Book of our Religion, the *Constitutions of the Apostles*, will scarcely be inferior to those strong and convincing Proofs we have for it already; and so will, I hope, render all the Efforts of Atheism and Infidelity, of which there are such great and such just Complaints among us, for the future perfectly ineffectual. However, my Comfort under so great Reproaches and Accusations is this, That the best and first Confessors and Martyrs for our Holy Religion, nay, the Blessed Author of it himself, and his Apostles, could not escape the like odious Imputations. St. Stephen being accus'd and cor-

demn'd for blasphemous words against Moses, and against God, against the Jewish Holy Place, and against the Law. And the like Crimes of Blasphemy, and of attempting to subvert the Establish'd Religion, being also frequently laid upon our Lord Jesus, and his Apostles after him; as you all know from the Books of the New Testament.

many, nor I pass over the harsh Interpretation of my weighty Dedication of the *Historical Preface* to the Convocation; as if it were a Piece of Confidence in me, or an Affront offer'd to them; which was sincerely intended as a real Instance of Respect and Deference to the Convocation, and to the Church of *England*. But then, as to the Doctrines themselves which I have advanced, I am so well assur'd of their certain Truth, and of the Strength of the Evidence that I have for them, that I do here again publickly offer to this Convocation, as I have so often done it in other places, that if I be allow'd a fair Hearing, or Conference, or Examination, and the contrary plain Testimonies in the earliest Antiquity appear to be one Tenth Part so many in Number, and so weighty as I have to produce for my Assertions, I will entirely suppress my Papers, and they shall give no farther Disturbance to the Christian World. I have made this Offer so often in vain elsewhere, that I cannot fully promise my self better Success here. All therefore that in case of Refusal I can farther desire upon this Head, which indeed I fully insist upon, is only this; That till so fair and unexceptionable an Offer be accepted, and its Success known, I may not be condemned as an *Heretick*, nor my Assertions pronounc'd to be *Heretical*; lest the free and unbiass'd Part of Mankind entertain a too disadvantageous

bold challenge of every pretender; Then shall never be settled nor fixed in any thing; upon every such pretender must go all our

vantageous Opinion of the Proceedings of this Convocation, and of that Clergy whom it represents: As indeed, I must be allow'd to say it, not a few of them do already begin to do upon this Occasion. Permit me farther to say, that the stiling those Doctrines *Heretical*, which are by all the Learned own'd to be plainly contain'd in the Constitutions of the Apostles, and the Larger Epistles of *Ignatius*, without the least Examination of my Proofs for the Genuineness of those Books, is certainly a most strange Procedure, and such as cannot, I think, be reconcil'd with the known Rules of Justice, much less with Christianity. All other bare Human Authorities, and Expressions of the Ancient Fathers, may sometimes be set aside by prejudic'd Men, without the Impeachment of their Christianity; because they may possibly suppose that the Sacred Books of our Religion do deliver Things contrary to those Notions. But to call Opinions *Heretical*, that are own'd to be contain'd not only in St. Paul's own Bishop *Ignatius*'s Larger Epistles, but in the most Sacred Apostolical Constitutions themselves; while Men not only neglect, but refuse to examine whether those Books be genuine or not; seems to me not at all consistent with our common Christianity. Be pleas'd therefore to appoint a fair Examination, at least of the Papers which vindicate those Books, before you venture to censure the Doctrines contain'd in them. And that I may press this Matter home upon you, I do here produce and offer to you my *Dissertation upon the Epistles of Ignatius*, which is not very long, and its Subject not too remote from the Studies of the present Age, for your immediate Examination accordingly. And I con-
sider you by all the Ties of Sincerity and of

*Consci-
ence*, that from *to be for him*, *it must*
be upon him to prove y^e m^r not to be
interpolated, *but to be y^e genuine p^s*
of Ignatius, *as well as o^{the} o^{the}*

Conscience, that at least *this one Part* of my Evidence for what I assert, may be thoroughly examin'd, before any Censure be pass'd upon my Assertions.

And this I do the more boldly plead for, because, whatever Disagreement there is in the Opinions of the Reverend the Judges, as to the Jurisdiction of this Body in other Cases here-to relating, yet do they all unanimously agree in this, That the first Thing (without Dispute) in the Power of the Convocation, is, the Examination of such Opinions as are represented to them as Heretical: Nor do they in the least suppose that they can censure or condemn them, but upon such an Examination. And if so fair and unexceptionable a Proposal be refus'd, I must appeal from you to God Almighty, and to the whole Christian World for my Justification.

But to come directly to the present Matter, namely, to that *Accusation of Heresy* which is laid against me, on Account of some of my Doctrines appearing to contradict, I do not say the Scriptures, for I am well assured there is but small Pretence for any such Imagination, but the Determinations of the Council of *Nice*, whose Decrees are one Rule for judging of Heresy by the Laws of this Kingdom. Now I do humbly presume that this Convocation cannot of it self alone determine what is *Heresy*, at least in the present Case: Since that very Act which is the Principal Legal Guide in this Case, expressly makes the Parliament a necessary Part of such Authority: I say, in such Cases as mine at least this Consent both of Parliament and Convocation is necessary to determine what is legal Heresy; because, as will appear presently, of the several Legal Rules which are mention'd in that

Act

Act, those Two which are concern'd in my. Mat-
ters are expressly contrary to one another in the
principal Point of all. For as to the Creed and
Council of *Nice*, which are suppos'd in the Ad-
dress to Her Majesty to contradict my Affection-
ions, especially in two Points really fundamental
to our Religion, I suppose the *Consubstantiali-
ty* of our Saviour, and his being *begotten ab ater-
ni*, and not *made* or *created*; I must declare
that I have not so far deny'd the *Consubstantiali-
ty* of the Son, or so far affirmed that our
Saviour was *made* or *created* by the Father, in
that Sense I mean wherein the Council of *Nice*
intended chiefly to establish the one, and con-
demn the other, as is generally believ'd: Which
my MSS. Papers will more fully shew. And in-
deed my MS. Account of the Primitive Faith
does so distinctly explain my real Sentiments in
these and other Matters, and is so perpetually re-
fer'd to by the smaller and more imperfect Pa-
pers already printed, that I cannot but vehe-
mently complain of great Hardship and most
severe Treatment whenever my Opinions are
pretended to be authentickly censur'd or con-
demn'd without the perusal of those Papers.
Especially when you all cannot but know that
not only the Convocation, or either House,
or any Committee of either House, but every
single Member in particular may most easily
command the use of the same Papers at their
own Pleasure, upon the least Intimation of their
Desires to that Purpose. And as to the Term
homo, *Consubstantial*, any that read those loose,
uncertain, and improper Significations which
were put upon that Word by that Council to
the great *Eusebius*, when he scrupled the use of
it; and that consider the Word it self is no
where us'd in Scripture, much less applied to
himself now: in which Council our

our Saviour there ; that 'tis no where us'd by the
ancientest Catholicks ; and that when it first
appear'd publickly, at the earlier and more va-
luable Council of *Antioch*, it was expressly reject-
ed, will be very tender how they interpret
my unwillingness to use that Word in a Creed,
or to own it for an Article of Faith, as a Sign
of Heretical Pravity ; and how they condemn
me for an Heretick upon that Account. Espe-
cially when 'tis only the direct Affirmation that
the Son is of another Substance and another Es-
sence from the Father, which is anathematiz'd
by that Council, as really Heretical : Which I
am sure I have no where done in any of my
Papers. However, I cannot but here note also,

*The word Substance with the Supreme God, would have
appeared to those first Christians, who suppos'd,
as it is, that while all Substances were derived from the
Father, the very term Substance was quite be-
neath the Dignity of his Nature, and that he
himself was himself beyond all Substance whatsoever. But
as to the use of the word create, with its Paral-
lels, and their Derivatives, concerning the Or-
igin of our Blessed Saviour, which is indeed
directly anathematiz'd by this Council, as well
as denied in its Creed, and yet is, I freely own,
made use of by me upon all occasions : I must
first observe, that it appears by some of the most
authentick Records of this Matter now extant,
I mean Alexander's Circular Letter to the Bishops,
and Eusebius's own Letter to his Diocese from
this Council ; that the words Create and Make,
and the Derivative ones of Creature or Workman-
ship of God, were therefore rejected by it, because
it suppos'd that the Followers of Arius us'd them
in the very same Sense of the Son of God, and
of the inferior Creatures : Which Supposition,
because there is no accident in God ; but when
as it is, per se sufficient, it may be
said of God without any derogation to his
infinite majesty, he being existence in y^e
affection, merely, independently*

whether just or not, did plainly give a Handle for the Council's Rejection or Condemnation of those Expressions at that time. So that the Sense wherein they were rejected is such as little concerns those that I call *Arians*; nor among them does it much concern my self; who expressly Assert, in my third Proposition, that *Christ* is in an extraordinary and singular manner deriv'd from the Supreme God the Father; as is also more largely explain'd in one of my MS. Notes upon that Article. And that the Council originally did not mean to deny that Christ was created by God, seems plain, because all the Church at that time, and *Athanasius* among the rest, ever confess'd that the Scripture it self did affirm that. He was created by him, in those known Words. of Solomon, ἔνος γέ τῷ ἀπόλῳ ἕδει αὐτῷ εἰς ἐπομένῳ. *Prov. 8.* Which I think no Christian ever deny'd to be rightly rendred, and to belong to our Saviour, till after the Council of *Nice*. And were I not apprehensive that such a long Train of Citations from the sacred and most ancien Books of our Religion would seem too tedious in this place, I could most easily shew all along, not only that the Generation of our Saviour was own'd to be free and voluntary, which I take to mean the same with his *Creation*; but that he was still most expressly own'd to be created or made by, and to be the *Creature* or *Workmanship* of the Father. I have above Twenty of those Citations now by me, all ancienter than the Council of *Nice*, taken out of the *Proverbs* of *Solomon*, *Ecclesiasticus*, St. *Paul*, St. *John*, the *Apostolical Constitutions*, St. *Hermas*, St. *Ignatius*, *Justin Martyr*, *Athenagoras*, *Tatian*, *Melito*, the *Recognitions*, *Clement of Alexandria*, *Tertullian*, *Origen*, *Gregory of Neocæsarea*, *Cyprian*, *Dionysius of Alexandria*, *Theognostus*, *Methodius*, and *Lactantius*. So that I cannot be-

condemn'd of Heresy for affirming that our Lord was *created*, unless at the same time every one of those Sacred and Primitive Writers partake of the same Condemnation with me, and be pronounc'd *Hereticks* also. In short, Of the two Legal Rules for Heresy, the Council of *Nice*, which our Church owns to be fallible, says our Saviour *was not Created*: And the Sacred Writers, even some of those which our Church has in her very Canon, and owns to be infallible, supported by all Antiquity also, says our Saviour *was Created*. Which of these contradictory Authorities must the Church judge of Heresy by? the fallible Council of *Nice*, or the infallible Word of God? If by the Former, I own I may be condemn'd as an *Heretick* by Law, for venturing to follow the express Words of Scripture, after they had been condemn'd by a General Council: But if by the Latter, I cannot possibly be condemn'd at all, but must be allow'd to be entirely innocent, and to have kept close to Divine Revelation and Expression in this matter. But now if after all it be said, that the Church does not except so much against the *Words* as the *Thing*, and only expects that, in compliance with this first General Council's Doctrine, I really own the proper *Coeternity*, the real *Eternal Generation*, or *Eternal Creation* of the Son of God, or else submit to the Imputation and Punishment of Legal Heresy: I Answer, That I have never yet been so fortunate as to discover such Expressions, or such Doctrines, either before or at the Council of *Nice*. Nor do I find reason to believe that any Christian so early asserted such things, as Doctrines of his Religion; whatever Metaphysick or Philosophick Notions do then appear among some, especially as to the secret Existence of the Son of God in his Father, before his real *Creation* or *Generation*.

Generation. This I take to be the Truth of the Case, because the Original Writers so inform me ; and I always endeavour to judge in such Matters by Original Evidence ; and do not presently believe that every Notion *Athanasius* vented some Years afterward was therefore a part of the Doctrine of Christianity, or even a Doctrine of the Council of *Nice* it self. And I venture to promise, as I did before on another occasion, that I will suppress my Papers still, if even this common Opinion can be fully prov'd, that the Council of *Nice* did ever believe the strict Co-
eternity of the Son to the Father, or even his *Eternal Generation*, or *Creation* in the modern Sense of those Expressions. Nay I do verily believe, that the Council of *Nice* never was of those Opinions ; nor by consequence can my declaring against them in the least expose me to Censure as an Heretick on account of that Council's Determinations.

But if I be mistaken, and the Second of the Fundamental Articles of Christianity referr'd to in the Address to Her Majesty, as part of the *Nicene* Creed, and deny'd by me, be that concerning the Divinity and Adoration of the Holy Ghost, I must say three Things to it : First, That what is now inserted into this Creed, as to this matter, has no relation to the Council of *Nice*, or its proper Creed ; but was added at the Council of *Constantinople* afterward ; as all the Learned know : And therefore this should not be represented as belonging to the Creed or Council of *Nice*. Secondly, That whatsoever is even in that our ordinary Creed, which in gross we call the *Nicene*, concerning the Holy Ghost, has been all along used by me, even in the Solemn Offices of Religion, as all my Friends can testify : So that here is not the least shadow of

an Accusation against me on this account; Thirdly, Concerning the Holy Ghost, and his Name of God, and direct *Invocation* to him, I have kept as close to the Churches Rules and Forms as the Nature of our Religion, and the indisputable Testimonies of Scripture and Antiquity could possibly allow. And in my 20th Proposition hereto relating, and, as I remember, every-where else in my late Writings, I have not affirm'd any thing of my own Opinion, but contented my self with setting down the bare, certain, undeniable Matter of Fact in this Case, as to the first Ages of the Church: Which, I hope, is far from the Crime of Heresy. And indeed, if I have been any way guilty under this Article, either as to my Writings or Practice, it has been in venturing, for the sake of Peace and Uniformity, to follow somewhat too far the Language and Practice of our Church, even where I was not certain of Original Sacred Authority to support and to justify me therein. This my own Conscience does witness to me in the present Matter, as well as in some others. For I must own that I have rather had Suspicions in my own Mind, that I have sometimes complied too far with the present Settlement, than that I have left the same too rashly; which was out of that great Regard I always have to Legal Authority, and to the Peace and Unity of the Church; and that Dread which is upon me, least I should any way be the occasion of the least degree of any unjustifiable Schism or Division among Christians; while yet I am sensible that the Laws of Christ by his Apostles, and not the Decrees and Ordinances of Men, are the proper Rule of our Christian Faith and Practice; and that by which we must all be judged at the great Day.

Upon

Upon the whole, Since I have done nothing in this Matter but with an honest and sincere Mind ; for the Glory of God, for the good of the Church, and for the Advancement of true Religion ; Since I have fallen into no Factious Party, nor espoused any pernicious Heresy ; Since I have governed my self, as to my Faith and Practice, to the best of my Knowledge and Judgment, in the first Place by the Original Sacred and inspired Books of Christianity, and in the Second, by those most primitive Writers who lived and wrote in the very next most pure Ages of the Church : Since I have, with a quiet and peaceable Temper, and Disposition, kept full as close to the Established Church, and its Doctrines, Liturgy, and Rules, as the foregoing more Authentick Guides would permit me : Since I have all along applied my self to my Superiors, and to the Learned for their Advice, Assistance, and the Examination and Correction of my Papers : Since I have had all possible regard to the Honour and Reputation of the Clergy, and most earnestly labour'd that they might have opportunity of the first Examination, and of correcting by their own Endeavours what things are amis amongst us ; since I have had no worldly Motives in view in this whole Matter ; nay have hazarded and incur'd many Reproaches, Losses, and Disadvantages to my self and Family in this World, by my Procedure : and since I do verily believe I have been so happy as, by the good Providence and Blessing of God, to have discovered the true Original Christian Faith in the most Important Matters, and to have discovered likewise such Original Sacred Books of Christianity, as are sufficient to put a mighty Stop, if not a final End to all our Disputes, and

all our Disorders, and all our Divisions, and all our Impieties also; I am sure I have all the Reason in the World to expect, instead of any Accusation or Severity, both Encouragement and Thanks from this Convocation, and from the Church of Christ. And I do declare I desire no Favour at your Hands, if I cannot fully demonstrate, before equal and Impartial Judges, that the Opinions I oppose are most truly Heretical; and that most of them in particular are no better than Branches of the dangerous and fatal Heresies of *Marcellus* and *Athanasius* in the Fourth Century. To conclude therefore, with a Protestation and an Appeal.

My Protestation and Appeal.

Since you, who are Christian Bishops and Presbyters, have refused to examine the Papers I have offered to lay before you concerning the Original Doctrines and Books of our Christian Religion; and seem resolved to censure my Doctrines notwithstanding, without such Examination, I do solemnly Protest against your Proceedings; and do here, in the presence of the great God the Father, of his Only Begotten Son, of his Holy Spirit, and of the ministering Angels, who are present, and Witnesses at this Solemn Assembly, Appeal from your Censure, to that awful Tribunal of Almighty God, at the great and dreadful Day of Judgment; when the Secrets of all Hearts shall be reveal'd, and all unjust Sentences rever'd. I do also solemnly here Declare, that on a full Enquiry, I do verily believe the *Constitutions of the Apostles* to be the most Sacred of the Canonical Books of the New Testament; and un-
-doubtedly the most genuine & deniably
-right in y^e O is not, nor ought to be y^e rule
of truth, tho' y^e matter be deliver-
-ed by an Angel: Gal. 1. 8. 9. Tho' ne, or

deniably attested to by the *Doctrine of the Apostles*, and the larger *Epistles of Ignatius*: That therefore by refusing to examine those Books, you have so far rejected and renounced Christianity it self ; and must give a terrible Account at the Great Day, of such your Rejection of the same. I do moreover, with all due Reverence, Fear, and Regard to the Presence of the Searcher of all Hearts, Appeal to his Divine Majesty, that I have acted uprightly and honestly in this Matter ; and do solemnly Cite every one of you, who shall, without Examination, consent to any Censure upon my Doctrines, to the Judgment Seat of Christ ; there to give an Account of such your Proceedings. I do also humbly Implore of his Divine Majesty , that if, in consequence of this Censure, any of you shall venture, so far as in you lies, to cut me off from the Communion of Christ's visible Church on Earth, for doing my Duty to my Lord and Saviour, in these most Sacred and important Matters, he will be pleased still to continue me a Member of his invisible Church, whose Names are written in Heaven : That he will direct, guide, and support me in all my Doings : That he will enable me to bear this Violence and Persecution with a meek and patient Mind, and entire Resignation to his holy Will ; and will still make me an Instrument of spreading his true Religion, and of hastening the coming of the Kingdom of my Blessed Lord and Saviour, *Amen.*

Will. Whiston.

And here I intended to conclude my Account of these Matters. But because there is lately printed a *Representation of the State of Religion*

gion; drawn up and laid before a Committee of both Houses of Convocation, for their Approbation; wherein several severe things are said, which I and all the World must take to be meant of me, yet some of them are by no means true; I shall make bold to say somewhat by way of Vindication, without taking any farther Notice of that publick Body it seems to belong to: Since in this case all amounts to little more than the Authority of the first Composer, not fully enquired into, or openly contradicted by the majority of the rest. Now in this Case, what I vehemently and most justly Complain of in the Compiler of this Representation, as I did formerly in Dr. *Sacheverel*, is, that I and my Designs for the Advancement of Christianity, are immediately, and without distinction, ranked with the known Enemies of revealed Religion, and with their pernicious Contrivances for its Destruction. Sure never were things so disagreeable and contradictory to one another confounded together, as these Authors have done in this Case. And I dare appeal to all those that have known me, and been also acquainted with those Pious, Charitable, and Religious Designs, which have of late been carried on for the promoting Christian Knowledge and Practice, even according to the regular Settlement of the Church of *England*; and which in the Fourth Paragraph of this Representation, and towards its Conclusion also are enumerated as the great Antidotes to the Wickedness, Heresie and Prophaneness complained of therein; whether I have not, to the utmost of my Power, promoted every one of them, and am still ready to do the same, upon all Occasions. And therefore it must be very hard and unjust, that in this case I am still joined

joined with Deists, Blasphemers and Atheists ; and my great and honest Designs for the Restoration of the Primitive Faith, Worship, and Discipline, must be reckoned among the fatal Attempts for the setting up, not only Heresie, but Infidelity & Prophaneness among us. But just so did the first Persecutors of the Christians give them the Name of *Atheists*, or *Enemies to the Gods*, before they could prevail with themselves or the World to bear with their Cruelties towards them. And just so do the Modern Writers of Controversy frequently do with the *Arians* in general, and their Doctrines ; first join them with the *Socinians*, if not with the Deists and Atheists, and then make the World believe that they all are, in a manner, equally bad, and almost with equal ease to be confuted. Yet I cannot but say, that how little Honesty and Sincerity soever this Method has in it, yet has it a great deal of Policy and Cunning ; there being, I am well assured, no other way to run down that Christianity which has so long been called *Arianism*, but by so far blinding the Eyes of Men that it may pass in common under the Notion of *Socinianism*, or as a Branch of those wicked Designs for Irreligion, Infidelity, and Prophaneness, which it is the Duty of all pious Men, by all Proper and Christian Methods, to put a Stop to. Tho', by the way, some good Men are of Opinion that even this Representation it self, which proposes little but some legal Restraints, and the Exercise of some temporal Power and Penalties, without any through Amendment of those great Scandals which are the principal Occasions of and Temptations to Infidelity among us, especially while Hearing and Examination are refus'd, even in the most Necessary and Important Cases, will rather increase than diminish

nish that Distemper it so mightily complains of.

But to wave this, and to come to Particulars. The Compiler of this Representation securely takes the common Doctrine of a *Trinity of Persons* in the *Unity of the Godhead*, for a Fundamental Article of the Catholick Faith ; when it is so obvious in Antiquity that 'tis no more than the Doctrine of *Athanasius*, not yet publickly examin'd and cast out of the Church : And when he cannot but see that all the truly Learned and Judicious in these Matters , nay even the Convocation it self, begin to desert what has so long been call'd Orthodoxy , and do gradually come into some main Parts of what has been stil'd *Arianism*, which yet he in general here calls the *Poison of the Arian Heresy*, nay *wicked and pestilent Errors and Blasphemies*. However, by the use of such terrible and affrighting Epithets and Descriptions he does not desert the original subtle Methods made use of by *Athanasius* and his first Followers ; who when they found themselves at a Loss how to answer some of the strong Arguments of the *Arians*, immediately cry'd out, with great Vehemence , *Blasphemy* ; and so affrighted honest but superstitious People into their Sentiments ; as is very evident in the Writings of the Fourth Age. After this, our Compiler heavily complains , not only that the *Unitarians* set up the publick Worship of God according to their own way, as if he would have had them neglect all publick Worship to God at all ; which yet is elsewhere by him justly esteem'd a great Instance of Prophaneness and Irreligion ; but also asserts that the same *Unitarians* had weekly *Sermons preach'd in Defence of them*. This every body will certainly understand of Mr. *Emlin*, and that Meeting he formerly held in *London*, after his Release out of *Prison in Ireland* ; Who yet utterly denies

nies the Fact ; and assures me that he ever preach'd the great, known , practical Points of Christianity in that Meeting, while it continu'd ; and never once directly treated of either the *Arian* or *Sotinian* Controversies therein ; even while he knew some of his Hearers expect ed it from him. With what Face then can this Author affirm such a thing , and endea vor to draw in a whole Convocation to af firm the same , when it is so entirely false and groundless ?

After this , we have a large Paragraph , to set forth my great Boldness in writing and publishing the *Historical Preface* , and Dedicating it to the Convocation : For, I suppose no body can imagine it belongs to any body else.

Now, I desire to know, how this Compiler comes to call that honest, open Appeal, I made to the Learned, and to the Convocation , to enter upon a serious Examination of my Pa pers, and to enquire into those Sacred Truths and Books of Christianity, which I had to lay before them, by the Name of *great Boldness* ; nay , of *Boldness in supporting wicked Positions* also ? Is the Convocation above Looking into such Important Matters ? Or , To whom could I more properly dedicate that *Preface* , than to this Ecclesiastical Body, who alone could leg ally amend any thing that should appear agn't upon Examination ? Or, Are they indeed Infal lible in their present Notions , and so past all Doubts or Disputes about them ? Nay , should not I have been more justly reproach'd by them, had I publish'd all to the Laity, before any Offer had been made to this Representative Body of the Clergy , when they were met in Convocation ? But when a Resolution is taken to

blacken, the most inoffensive Things shall be misconstrued and perverted. Nor is it possible, indeed, for me to do any thing, in order to my Designs, but some or other will pretend they have Reason to take Offence: While at the same time not only I, but many others among the honest and sincere, have the justest Cause of Offence given us, by such an open and barefac'd Rejection of Enquiry and Examination, and this in Points of the greatest Consequence to every good Christian's Faith and Practice; nay, by such a Body of Men, as are of all others under the strongest Obligations to such a fair and impartial Enquiry and Examination. But then, what he adds at the Conclusion of this Paragraph, which all the World must apply to me also, 'That he has some Reason to believe the foremention'd Author is supported in his Undertaking, and encourag'd to prosecute it, by the liberal Contributions, and insidious Applauses of those, who are the determin'd Enemies of all Religion and Goodness; is utterly false, and highly unchristian. As to the Applauses of any of the Enemies of all Religion and Goodness, if he thinks that I can be mov'd thereby to attempt the least Harm to either Religion or Goodness, I am sure he does not know me. But as for his Intimation, 'That I am supported in my Undertaking by such Men's liberal Contributions, it is utterly false and groundless: So false and groundless, that when upon my Expulsion from the University, and a particular Strait I was then in, I did not refuse the kind Assistance of several of my Christian Friends; and understood that some of another Sort had Humanity enough to be willing; if they not or not desirous to join therein, I utterly refus'd it: such persons as my deputation afterwards sent for some thing, & a new Enquiry?

Not barely because I would give no Handle to any such Scandal upon my Designs ; but because I well knew the Apostolical Constitutions, forbad me to accept of any such Oblations. And that the World, as well as this Author, may see that the Vehemence of my Temper is not only shew'd in Opposing Orthodoxy, I shall set down what I well remember was my direct Answer, when I was first told of that scandalous Report concerning me ; *viz. That I would sooner starve in a Goal, than be supported in that manner.* These, indeed, are Things of rather too private a Nature to be publickly told. But such unjust Reflections extort them from me ; and so must excuse what they render almost unavoidable. Tho' I must own, I heartily commiserate the Circumstances of many among us ; who seeming to have a great Stock of Natural Probity and Humanity, have yet had the Misfortune to take their Notions of Christianity from these latest Antichristian Ages of it ; and who therefore are not a little suspicious as to its genuine Truth and Authority : Tho' tis certain, no Man of Sense and Reason ought to judge after that manner, but always to go to the Fountain-Head for Satisfaction. And I heartily and sincerely wish that I might, in some measure, be the means of persuading any of these Unhappy Persons to do so ; that they might see the undeniable Evidence Primitive Christianity is built upon ; and that no Corruptions, or Abuses, or Tyranny, or Persecutions, which the Church, in her Antichristian State, as was foretold, may have been guilty of, can at all affect the Pure and Undefil'd Religion of Christ Jesus, as it was settled first of all by him and his Apostles.

L. III.

C. 8.

L. IV.

C. 6, 7, 8.

But to return. When this Paragraph is over, I seem to be forgotten for a great while, unless it be now and then obliquely ; till among the last Causes of the Infidelity of the Age, my *New Theory* is reflected upon ; for the Description cannot but include, if it does not alone refer to that Book. This is certainly very strange ; when the main and direct Design of that Attempt was to prevent Infidelity ; and that in some Points of the greatest Consequence. To shew that Mathematicks, Reason and Philosophy do all attest to Revelation ; and that the Grand Periods and Changes mention'd in Scripture, are rationally to be solv'd in Agreement with the Sacred Accounts ; and that such Solutions and Accounts do most admirably accord with, and necessarily suppose an Almighty God, and an All-wise Providence in the Government of the World. But I suppose, this Compiler's Thoughts have lain far enough out of the way of such Noble Contemplations, and so he never thinks of Examining, much less of Confuting, but only of Censuring and Condemning such Discoveries as are contain'd in that Book ; which I yet take to stand on too firm a Foundation to be hurt by any such ill-grounded and injudicious Reflections as these are. In short, what I Insist on is this ; That all my Assertions, there or elsewhere, may first be confuted by Arguments and Testimonies, before they are thus endeavour'd to be expos'd and render'd odious to the prejudic'd and unthinking Part of Mankind. I say, to the prejudic'd and unthinking Part of Mankind only. For I must take leave to assure this Author, that I am not at all afraid of his Representations, as to the truly Impartial, the Learned, and the Judicious in these Matters ; who will soon perceive,

ceive, if they do it not already, that all such plausible Complaints against me, are at the bottom no better than the weak and injudicious Reflections of one who is a great Stranger to me, my Books, and Conduct; and that is no ways able to answer those Arguments I have for my Assertions.

July 25. 1711.

WILL. WHISTON.

Note, That it being impossible for me to know several Things contain'd in this Account at the first Hand, or from any publick Acts; (those of both Houses of Convocation having been kept from me;) I cannot equally answer for every Circumstance, as I otherwise might have done. Yet have I taken great Care not to be misinform'd; and am sure that I have not wilfully made any Mistakes or Misrepresentations: And, upon the whole, do believe it to be, tho' a very imperfect, yet a true and fair Account, so far as I had tolerable Materials, and thought my self not oblig'd to Secrecy on one account or other, of the Proceedings against me this Convocation.

W. W.

POST-

POSTSCRIPT.

*A REPLY to the Considerations
on Mr. Whiston's Historical
Preface, and the Premonition
to the Reader.*

Premoni-
tion.
Ibid. p. 63.

Since the Learned Author of the History of Montanism, nay, Dr. Hickes himself, have thought fit to revise, and both (in some sort) to recommend these *Considerations* to the World; I am oblig'd to do that now, which otherwise I should hardly have done; I mean, to return some publick Answer to them. For I must own, that the Book it self by no means appears to me so strong or judicious, as to deserve that Persons of such Learning, Judgment and Character as those abovenamed, should so far countenance it, as to recommend it to the World. However, if the Work it self do not merit such a publick Consideration, yet I own the Preface, or Premonition to the Reader does; and on its account I am willing to say somewhat to the Book also.

That

That Premonition, in the main, seems written with a cool, honest, Christian Spirit; and accordingly I expect that it will have a good Influence on many, and dispose them to lay aside their fiery Zeal against me and my Designs, and to come into the Christian Methods of Enquiry and Examination; nay, where Occasion shall be, of Correction and Reformation also; which are the very Things I so earnestly labour for, and have been hitherto so constantly deny'd. For my real main Design, as all may easily see, is no other than this; That those Christian Churches which have so long been content with that Rule of Faith, or Canon of the New Testament, and with those Doctrines concerning the Trinity and Incarnation, which they receiv'd, without Examination, from the Antichristian Church of *Rome*, would think fit to examine both those Grand Points in earnest; and when upon that Examination it shall appear, as I am satisfy'd it soon will, that they have been as much impos'd upon by that Church in these Matters, as ever they were in her other more known Corruptions, that they will then lay aside her, and other modern Authority, and endeavour to resettle all upon the Original Foot of Primitive Evidence for the time to come.

I have indeed my self made great Enquiry into both those Articles, and am going to communicate my Thoughts and Discoueries about them to the Christian World, with the utmost Freedom and Sincerity. But this is only in order to the Grand Design foremention'd: I being ever entirely dispos'd to re-examine all over again, and to correct all Mistakes, and supply all Defects which shall be in any of

my Papers, when by this more solemn Examination they shall appear to be such ; that so, if possible, I may not be the Means of Propagating one Error, or of Corrupting one Truth in the Church of Christ.

But to leave this General Reasoning, and to come to the Book before us ; and first to its most valuable Branch, the *Premonition to the Reader.*

P. 4, 5.

The Author of which says, ' *That* my Fall manifestly appears to have been occasion'd by a common Apocalyptic Notion, taken up without due Examination, in Opposition to the Papacy ; *That* the Author of the *Considerations* gave him an Account of this Discovery very soon after the Publication ; and, *That* this has been confirm'd from other Hands also.

Now, I must assure the Reader and this Author, that all this is utterly groundless ; and that my Apocalyptic Notions were so far at first from occasioning the Discovery, that the Ancient Faith was the *Arian*, that for some time they put several Difficulties in my way ; till after my Discovery thereof, my Learned Friend and I both soon observ'd their entire Agreement therewith ; so far, I mean, as is here refer'd to by this Author. For I must still own, that the Two Witnesses in the Apocalypse, the *Waldenses* and *Albigenses*, not plainly appearing to have preserv'd the *Arian* Faith uncorrupted, is rather a Prejudice against, than an Argument for my Notions to this very Day ; tho' it is by no means to be set against any real Original Evidence in that Matter. But as to that Interpretation in general of the Apocalypse, which supposes Ten Kingdoms in the *Roman Empire*, and

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and the Church of *Rome* to be therein mainly intended ; I take it to be very plain and evident. Which makes me stand amaz'd at this cool and calm Writer's strange Passage hereto relating ; which I can hardly believe to be originally his own. I shall do little more than set it down, and leave it to others, particularly to my Lord Bishop of *Worcester's* Castigation.

' This *New Theory of Antichristianism*, says ^{Premonit.} this Author, which tends totally to Unchurch the Church of *Rome*, [this Consequence I am sure is none of mine :] and thence by consequence saps the very Foundations of our Reformation ; [He should have said, above all things shews the absolute Necessity of, and entirely justifies that Reformation :] hath, I am bold to say, made more *Arians*, *Socinians*, *Enthusiasts*, *Deists*, and even *Atheists*, than any one Notion whatsoever, that has ever been defended by Learned Men.

But before I proceed any farther, the Reader must give me leave to set down what large and honest *Concessions* these Writers are oblig'd to make me in the present Matters ; such indeed as are of the greatest Importance, and, in their proper Consequences, will gain me almost all I contend for. These *Concessions* are as follow.

(1.) The Author of the *Premonition* is every where willing to suppose that I am honest, and sincere in my Designs ; and that my Conduct, tho' warm and vehement, may still be upright and Christian at the bottom ; That however, the Conduct of God's Providence is to be principally regarded upon this Occasion : That 'tis highly reasonable that none be

condemn'd, without a previous Examination ; and, That such Things as are amiss in the Church, are to be observ'd, in order to their Reformation.

Premonit. (2.) Both himself, and the Author of the *Considerations*, does not deny but the greatest Part of the *Anti-Nicene* Writers seem to be of my Side ; and that 'perhaps a far greater M^ultitude of Passages may be found in the Primitive Christian Writers which speak in the Terms of the *Arians*, than of the *Athanasians* or Catholicks : That is, in other Words, They suppose it may be true, that, by the Evidence which appears, the *Arian* Account is most agreeable to that of the greatest Part of the Christian Church, in all the First and Purest Ages of the Gospel : Which is one of the Grand Points I contend for ; and which, when clear'd, will be too hard for all the uncertain Reasonings of the Moderns to the contrary.

Premonit. (3.) They both seem to own, that if it can be prov'd that the Names of God are Equivocal, and that they are not given to Christ in the same Sense with that which they bear when apply'd to God the Father, [as I shall presently shew themselves imply they really are not ;] one great Foundation of the common Doctrine is gone, and the grand Reasoning of this Book will generally be of no Force against me.

Premonit. (4.) They appear both freely to assent to Bishop *Bull's* Thesis, concerning the Subordination of the Son to the Father. And the Author of the *Considerations* knows not whence I conclude the Church not to hold the Father to be greater than the Son, [See the *Athanasian Creed*,

Creed, the 39 Articles, and the Proper Pre-
 face for *Trinity-Sunday*;] or to deny a Subor-
 dination of Persons; nor the Father to be
 greater than the Son in this respect, That he
 is a Self-Original and Independent Subsi-
 stence, and the Fountain of Being to the
 Son; who will be always so much less than
 the Father, as Dependency is than Indepen-
 dency, and that which is derived is less than
 that which is self-originated. — That he is
 the Origin of the Son, and the Fountain of
 Power derived to him. And I observe this
 the more particularly, because it directly an-
 swers the Purport of the Argument just now
 refer'd to, and the Main of the Book it self;
 and shews, that the Names of God must be
 equivocally us'd in Scripture, and cannot be
 apply'd univocally to the Father and Son. Be-
 cause, in their own Hypothesis, they are
 vastly different from one another, and so can-
 not possibly (with truth) have the very same
 Divine Names, in the very same Exalted Ac-
 ceptation, apply'd to them. No more than a
 Vicegerent can with truth have the Royal Titles
 of his Prince, from whom he derives all his Au-
 thority and Dignity apply'd to him, in the ve-
 ry same exalted Signification of them. The
 Prince and the Vicegerent indeed are *equal*, or
 rather *alike*; in that they are both of the same
 Nature, are both Men, and so *Consubstantial*
 to each other. And this is one main Equality
 or Likeness, which the Church and these Au-
 thors so earnestly contend for, as to the Fa-
 ther, Son, and Holy Ghost. Now I, who am
 not sure but they *may* be *Consubstantial*, in
 that or in some other Sense; shall readily al-
 low this Sort of Equality, or Likeness, when
 it is once prov'd. Yet do I look upon all that
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has hitherto been said about it, as without any sure Foundation in the Christian Religion. Nor has the Author of the *Considerations*, or any one else hitherto given us so much Evidence for it, as to make it worth any Man's while, in earnest, to set about its Confutation.

P. 18.

(5.) The Author of the *Premonition* appears heartily to ' wish, and , if it were in his Pow-
er, likewise to endeavour , that the Liturgies
of the Church were reduc'd to as great a Sim-
plicity and Plainness as might be.

This is joining with Dr. Bradford, in a most Honest and Christian Declaration of his, as to one of the Grand Reformations I labour for, and heartily desire were effected. And when once our Liturgies and Publick Offices shall leave off Prayers to the Holy Ghost , and to the entire Trinity ; and shall pray to the Son more rarely , and after the ancient manner, as to a Mediator, or rather as to the Father's Appointed Vicegerent ; to him that is our Lord, and God, and King, since he ascended as our Mediator into Heaven ; and shall renew the Original Doxology as it was at first, we shall the more easily agree in our Speculative Opinions. Nor will the frightful Name of *Arian* after this long disturb us ; while all Good Men will most readily agree to lay all such Names aside , and to use no other but that of *Christian* for all succeeding Generations.

Premonit.
P. 21.

(6.) He also appears willing that Human Reasonings be avoided, and that the plain Original Testimonies be the Foundation of our Faith in these Matters. For this I take to be imply'd in his saying , that *My 17th Plain Question,*

stion, including that very Notion, shall not be contested with me.

(7.) They both freely own, that our Saviour was not only *Begotten* but *Created* by God; and this, exactly as I assert, a little before the Creation of the World: And that what Eternity soever some Ancient Christians ascrib'd to him, it was before his *Generation*, or *Creation*; or was, in short, what I call a *Metaphysick Eternity*. This is owning another Great Truth which I contend for. And till it be shew'd that that sort of Metaphysick Eternity was pretended to be more than a Philosophick Notion; and that it imply'd a real Existence, as of a distinct Active Being or Person, this Concession will imply, that the common Notions of *Eternal Generation*, and of the Proper *Coeternity* of the Son to the Father, are groundless, and no Part of the Doctrine of Christianity.

Ibid. p. 15,
16.
Append.
No. 9, 10.

(8.) This Author cannot deny that there are shrewd Suspicions produc'd by me, as to the Honesty of *Athanasius*; and is very ready to own, that his Authority may well be set aside in these Controversies; and is plainly of Opinion, that the Original Writings can alone be of great Authority in these Points; or such Books as were written by Jews and Christians before ever he appear'd in the World. Nay,

Premon.
p. 21, &c.
Confid.

P. 51 &c.

if I should

be p. 57.

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That no one ought to be at all led by any particular Men, but to take their Christian Faith and Practice from those most Sacred and Primitive Writers, which liv'd long before the Rise of the Controversies in the Fourth Century. Which are Concessions of very great Consequence in these Matters.

Premon.

p. 234.

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(9.) This Author grants, and observes in his History of *Montanism*, which I think he might well have repeated in this Book, upon so fair an Occasion ; That while the *Montanist* Heresy, in some or other of its Branches, spread it self into almost all the other Sects and Parties of Christians, yet could it *never get any Footing among the Arians* ; which is an illustrious Testimony to them : and does not well agree with this Author's calling them here a *Philosophick Sect* ; unless he means *Arius* and his peculiar Followers only by that Appellation ; for whom I am no way concern'd in this Controversy ; but only for that Primitive Christianity, which has so long pass'd by the Name of *Arianism*, and for the genuine Professors of it.

Premon.
P. 9.

But now, to leave these fair, just, and equitable Concessions of this Author, and of his Friend, which, how very far they reach, is left to the Consideration of the Sagacious Reader ; I must now come to the Oppositions to, and Reflections on me, and on some of my Opinions : Concerning which I make the following General Observations.

(1.) That these Considerations and Letters do all *suppose*, rather than *prove* the Points in Dispute. For certainly, no Man of ordinary Understanding will believe that the *uncertain* ~~other piece~~ ^{the last} ~~and~~ ⁱⁿ ~~small~~ Deductions, and remote Comparison of Texts, and small Criticisms made use of in these Considerations and Letters, would ever have inform'd any one of the modern Doctrine of the Trinity, who had it not before. No certainly ; they are no other than Attempts to prove what the Author ever believed from his Education, & easy. and no more. If I could find, that any one sa-

~~the may call any thing a far-fetched~~
~~as comparison as is his~~
~~or finding a certain Deduction ; & so~~
~~avoid the plainer consequence, & ye easier~~
~~the more~~
~~the more~~
~~the more~~

gacious, diligent, and unbias'd Person had laid aside all the modern Notions in these Matters,.. and read over the Scripture, and all the Original Remains of Christianity, as I did, on purpose to see what the Old Doctrines of the Gospel were in these Points ; and after such a Procedure, declar'd as honestly that they found it not less plainly agreeable to *Athanasianism*, than I can declare I found it to be to *Arianism*, this would shock me indeed ; and would make a Review of the Whole highly necessary. But when this Author, taking his Notions in the main for granted , only produces a few Observations, by which he hopes to escape the Force of my plainer and more direct Testimonies to the contrary ; and to divert the Reader from hearkning to them ; there is less Necessity to bestow any great Consideration upon them.

Thus, when this Author builds on an un-grounded Tradition , or superstitious Fancy of p.150,&c. the *Jehovah*, the *Nomen Tetragrammaton*, is in such a transcendent degree the most Sacred and Incommunicable Name of the Supreme God ; and that therefore when the Greek Word which answer'd to it, Κύρος, is apply'd so continually to our Saviour , it implies an *Equality of Nature*, or *Sameness of Substance* with the Supreme God ; I know not what Answer to return to so weak an Argument : While in my Observation of the Scripture-Dialect, the Name *Jehovah* no way relates to the Substance of *God* ; and is one of the most communicable, as to the Son, of all the rest ; and while its Communication to him no more implies any such Equality or Sameness, than the Communication of other of God's Names to Angels, to *Moses*, to Magistrates , or the like, implies, that all those Beings are in some sort

of equal substance

equal to, and consubstantial with him also. And the Reader is to suppose the same Observation, as to other of the Names of God also.

These sorts of Reasonings are not of great force, in Cases where we know the Doctrines for which they serve are otherwise certainly true: But to think of determining such difficult Questions as these by them, shews how far Prejudice and Prepossession can carry Men, when once they are byas'd for common Nations.

I observe, (2.) That these Considerations, with others of the modern Books, seem to me to build upon such a Comparison of Texts in the Old and New Testament as the late Commentators have not fully understood, and which the Apostolical Constitutions alone, and those Scriptures and Fathers that continued down the same Explications, can enable them to understand; I mean those Places where the Son of God personates the Supreme God, and speaks directly in his Name to Mankind. Which Case is so peculiar, without the Possibility of a Parallel, and not to be known without Revelation, that I look on the modern Dedications of this Nature, of which the Controversy about the Divinity of our Saviour is so full, to be very weak, and upon almost no Foundation at all. And this indeed renders it improper to go far into those particular Reasonings, till by the freer Publication, and more general Knowledge of those Constitutions, and of the other corresponding Passages of Scripture and Antiquity, the Christian Reader

will be better prepar'd to judge of that Matter.

honour, & his glory he will not give to another, though he cast of enablers; if therefore the Son of God, divine attributes ascribed to him, not belong only to him & his spirit the one may be a divine per-
& proph et.

And, (3.) I observe, That the common Doctrine of the Trinity, or, that Father, Son, and Holy Ghost, are *All Three Equal, and Consubstantial, and One God*, is almost without the least Shadow of Proof in the Sacred and Primitive Books of our Religion. Some small weak Pretences may be made for a *Bim* or, That the Father and Son are in some sort *Equal, Consubstantial, and One God*; but for a *Ternary*, or Trinity, the Joining the Holy Spirit to the other Two, and Paying him Invocation thereupon, it has little but the Forms of *Baptism and of Blessing*, as injudiciously interpreted by the Moderns, and that of *Doxology*, as corrupted by 'em to support it. So that 'tis a most surprizing thing, how so many Ages of the Church should go into it, and be imposed on by it; and is a Demonstration that *Effacy of Error* which Paul the Apostle foretels of the Antichristian Times, has in this *II. 11.* Point had its full Effect among us. So that I *hath for* cannot but expect that the Learned immediate, *so many* ly yield up this plain and clear Point, and leave off all Invocation to the Holy Ghost, and *confusion*, to the whole Trinity, by way of Preparation to the Examination of the other. For if they will not relinquish Doctrines and Practices so evidently unjustifiable as these are, all Disputation about the other must be to no manner of *trary to a* purpose; and the Church must resolve to wave our Sav^r the way of Argument and Evidence, and in misid, *all* Things, with the Church of *Rome*, entirely *gains of H* acquiesce in her own *Unerring Infallibility*. *Ihd not prn* But now, before I proceed to other Matters, give me leave to note a very strange Passage or two in this Premonition to the Reader; where to excuse the Omission of most of the Passages,

^K *on*
 * *o unreasonable, strange, unheard of folly &*
-sumption to lay aside certain, settled fixt fa
-damental

on the *Arian* Side in the Primitive Fathers, they being own'd likely to be too numerous for those which the *Athanasians* can produce ;

Premonit. p. 11. we have these Words : ' There is nothing more easy than for a Man of Parts and Learning to puzzle any Cause in the World, when once it comes to be try'd by Number of Authorities, and the Evidence is extended too far.

p. 14, 15. And afterwards ; ' As for the Authorities and Testimonies of the Ancients, tho' he thinks an *Arian* can have no great Reason to boast of them, *when fairly interpreted and stated*, he will not so much insist upon them ; lest this should be an Occasion of intricating and protracting the Question.

This is just like the Caution of a Man, who being to try a Cause in *Westminster-Hall*, depending on a Matter of Fact, that was 60 or 70 Years past, should insist, That to hear all the Old Men and Women that could witness to the Case in hand was not so proper, and would take up much Time, and probably puzzle the Cause at last ; and so should move, that few of them might be heard ; but that the Council might be directed to find out more agreeable Topicks to insist on, that they might sooner come to a Determination. Nor is this any other than the very Case in hand ; since what Doctrines Christ and his Apostles deliver'd, is, for certain, no other than an Ancient Fact ; and by consequence can no otherwise be fairly determin'd, but by these very Witnesses, the Original Sacred and Primitive Writers in the Christian Church. Nay, even the Confining all to the present Sacred Books, is to beg the Question in part also ; since many of those which others stile only Primitive Fathers, will evidently appear, on Examination, to belong to the Catalogue

logue of Sacred Writers also ; and only to have been thence excluded in later Ages, without any sufficient Authority for such their Exclusion.

Then our Author thinks I mistook, when I ^{p. 15, &c.} supposed Dr. *Allix* and another excellent Person to be on my side, from some Words which they formerly said in my Hearing. Pray, Sir, where do I say they were on my Side ? or indeed that they gave me the Occasion of falling into *Arianism* ? I told two plain Facts, and thence you suppose what Inferences I made, without knowing a Word of the Matter : And then at last draw your own Corollaries from the Inferences you your self father upon me. I desire my Readers will take my Words as they lie in my own Book ; and not venture any farther by Guess, for they will very often find themselves mistaken in such their Conjectures : As all Men are who pretend to know Matters of Fact by them, without authentick Testimony ; and which indeed I look upon as one of the grand Cheats and Impositions with which that we call Learning and Criticism has frequently abused Mankind ; and of which the Instances are innumerable.

After this the Author of the *Premonition* ^{p. 19, &c.} comes to the *Plain Questions*, and to his Friends Answers to them. Now in this Case I own I find my self very much disappointed ; for where the Title Page promised an *Answer to my Plain Questions*, I expected a direct Answer to them, and indeed to all of them : Yet is it confess'd that the Author has not taken express Notice of one half of them ; nay, has mainly insisted on the Three First ; and 'tis expected the others must as it were, shrink away of their own accord ; or I must take some occasional Hints and

Inferences for a sufficient Answer to them. This is but very poor imperfect Procedure in Points of such mighty Consequence as these are, and which I so solemnly propos'd to the Christian World. Nor indeed are any one of those Three properly answered at all, in the plain Sense that I intended them; *viz.* Where, or in what Places of the Sacred and Primitive Books of our Religion, the Three Persons are called *One God*; or Christ is said to be properly

Phil. 2:6. *Equal to the Father*; or when he is call'd *God*, has the known *Divine Titles* or *Epithets* plainly apply'd to him? Because 'tis very surprizing that Doctrines of so strange a Nature, and mighty Consequence should be true, and Fundamental in Christianity, and yet not one plain, home, undoubted Example of such Notions and Language should appear in all the original Books of our Religion: but that all must still be drawn out by way of remote Inference, and uncertain Reasonings; nay, sometimes in direct Contradiction to the express Words of Scripture also and Antiquity. This was the true Foundation of those Plain Questions. Yet in Answer to this, our Author does not pretend to find those Places and Language which I wanted: He cannot shew

This is in effect wrang - ling
where directly the Three Persons are called *One God*; nor where the Son is said to be *Equal to the Father*; nor where those *Divine Epithets* and *Characters* are plainly apply'd to him when he is called *God*: But because he is not able to shew what cannot be shewn, he is forc'd to betake himself to the usual way of remote Inferences, and uncertain Reasonings in the Case: Which way has been so often tried, and the best made of it the Matter would bear, that I do not see to what great purpose this Repetition of such Arguments, with the Addition of some others

of the like Nature are here published ; at least why they are set down as Answers to my *Plain Questions* : Especially while the Necessity the Author was under of omitting any direct Answers, and of having recourse to these other Methods, is hereby become more visible. So that I take this Book to be an open Acknowledgment that those *Plain Questions* are, in their known obvious Sense, really unanswerable : Which I desire the Reader to observe upon this Occasion. But then to leave the Author of the p.38,-43. Considerations, and to come to the Author of the Premonition, and his 21 *Plain Questions* put to me, I confess I am not a little surpriz'd at them. Not by Reason of any difficulty to Answer them, but on Account of the Unfairness of several of them ; the playing with the Ambiguity of Words in many ; and the Air of Assurance with which they are proposed and enforced in this Place. As if because I proposed so many Plain Questions, with great Assurance, when I had fully examin'd the Matter, and had the Ancient Testimonies ready by me to prove all that I said, and thereby knew that they could not be directly answered , this Author had a Right to propose as many Questions to me, with the same Assurance ; while he must be sensible, if he has made the same Search that I have done, that they were most easily to be Answer'd ; and that commonly from plain direct Texts or Testimonies also. And tho' I might expect a plain and direct Answer to all my 21 Questions, before I do the same to these ; yet shall I not insist on that Privilege, but give a brief and imperfect Answer to every one of them in order ; I say, a brief and imperfect one, because if I do it fully & largely, I must transcribe too great a Number of Texts and Testimonies from that

Account

Account of the Primitive Faith which is now in the Press; and so too much prevent my self in these Matters. And indeed the Publication of that Work will render all such farther Attempts of little Consequence. Since the honest and cautious Reader will thereby see the Ancient Doctrines and Language too plainly, and that in the Original Author's own Words, to be easily put upon by any Party for the Future in such Matters.

Answers to the Plain Questions.

Quest. I. **W**HERE are the Father, Son, and Holy Ghost call'd Three Divine Beings in the Scripture, or the most Primitive Writers? I desire but one plain Instance.

Ans^w. I. I always mean by a *Divine Being* or *Person*, a Being or Person far superior to all the Angels, and such other of the subordinate Creatures as are mention'd in Scripture; and by *Divine Worship*, that Worship which it would be Wickedness to pay to any of those subordinate Beings. And these Three are still describ'd as really distinct, as substantially and numerically different one from another, both in Scripture and Antiquity; as this Author sure cannot but very well know.

Q. II. Where is it said there is more than One God, and Lord, in Scripture, or the most Primitive Writers? Or than One Divine Being that is the Object of any Divine Worship whatsoever? I desire but one plain Instance.

A. II. This is my Grand Assertion, that in a true proper Sense there is but One God, and One Lord, and One Object of Divine Worship, when taken in a strict Acceptation; I mean God the Father

Father only; as is undeniable in all the Old Books of our Religion. And that accordingly, when the Son is called God or *Lord*, or the Worship paid him is call'd *Divine Worship*, those Words are used in a lower, derivative, and, to use *Origen's* Language, in an *abusive Acceptation*. Nay indeed, whatever Lower Degree of Worship was paid to the Son, or Spirit, are deem'd rather Part of our Worship paid to the Father, as done to *his* Son and *his* Spirit, by his Command, and for his Glory, than any proper Original Independent Worship, paid distinctly to themselves. The Passages cited by me out of *Origen*, in my Second Reply to Dr. *Allix*, especially when compar'd with the Liturgies in the Apostolical Constitutions, will give great Light to this Matter.

Q. III. Where is Christ said to be a Subordinate God, either in the New Testament, or the most Primitive Writers? Give me but as plain an Instance, as that he is simply call'd God and Lord in Scripture.

A. III. The Father is in Scripture and Antiquity call'd the Primary God, the God over all, the God of Gods, and the God of Jesus Christ himself; and has all the highest Epithets possible. The Son has not those high Epithets; but is only call'd God the Word, the Only-begotten God, the begotten or made God, and the Second God. This Author himself owns him God, and owns him subordinate to the Father: So that if he denies him to be a subordinate God, he takes away almost all the seeming Force of his Friend's Considerations, which is entirely built upon the like way of Reasoning.

Q. IV. Where is Christ said to be a God either by Appointment, or Constitution, or Creation, in the most Sacred and Ancient Monuments of our Religion? One or Two plain Instances shall convince me.

A. IV. St. Peter says, the Father has made

~~Act. II. 36.~~ him Lord and Christ. The Author of the Recog-

nitions intimates he is called God, not because

he is originally such, but for the Honour of

the Father that sent him. Lactantius says, he

had the Name of God given him for his faith-

ful Discharge of his Sacred Office, and because

he never would take that Name upon himself

while he was on Earth. Eusebius says, he

receiv'd his Divinity from the Father. St. Paul,

That God, as a Reward of his Obedience and

Sufferings, exalted him, and gave him a name

which is above every name. Nor was he ever cal-

led God, till after his Resurrection, and Exalta-

tion to the right Hand of his Father. 'Tis also

undeniable, that the Father is esteem'd by the

Ancients as his Cause and Author; That he

derives his Being, and every thing from him;

nay, was begotten and created by him: And

himself intimates, that his own Claim of Divi-

~~Joh. X. 36.~~ nity was, because the Father sanctified him, and sent

him into the World.

Q. V. Where do the Scriptures say any thing of the Substance or Essence of the Divine Word, as en-
tirely distinct from the Substance and Essence of God? Or where is the Co-essentiality of the One with the other expressly deny'd in the most Primitive Writers? I desire but one plain Instance in each.

A. V. This Question is very surprizing: As if the Scriptures could expressly deny that, which no Christians appear to have ever dream'd

dream'd of till After-ages. Nor can I prove the Scripture has expressly contradicted Transubstantiation, nor the Worship of *Cherubims*, or *Thrones*. This is the very thing I complain of, That the *Consubstantiality* is made a Doctrine of the Gospel, without the least pretence to Divine Revelation, or Original Authority. Nay, it is certain, that when the Words *Substance* and *Essence* came to be us'd, the Council of *Antioch* expressly said, the Son was not *Consubstantial* or *Coessential* to the Father; as did *Origen* as expressly affirm he was, as to his *Essence*, different from him.

Q. VI. *Where do the Scriptures or most Primitive Writers say any thing of the Substance or Essence of the Holy Spirit? And where do they say that God, and the Spirit of God, are of a different Nature, Essence and Substance? Or how can the Spirit of God search the Things of God, unless it be of the same Nature with God? This I want to have explain'd by clear Testimonies.*

A. VI. This Question is more surprizing than the former; and my Complaint is still greater, that even the *Consubstantiality* and *Coessentiality* of the Holy Ghost is made a Doctrine of the Gospel, while all know that no Christian ever heard of such Doctrines or Language till long after the Council of *Nice*...

As to the Spirit's *searching the deep things of God*, ^{1 Cor. II.} as a Proof of his *Consubstantiality*; I think ^{10.} it proves just the contrary: For what need of Search and Enquiry, if the Spirit knew those deep Things as well as the Father? Nay, How can there be room for Search, unless there be Two real Beings concern'd? And as the Spirit ^{v. 11.} of a man is, in St. Paul's Philosophy, really ^{1 Theſſ.} different from the Man whose Things he ^{v. 23.} knows;

knows ; so, in the Parallel, is the *Spirit of God* really different from the *God* whose *Things* he *knows* ; tho' our modern Philosophy has confounded both together in both Cases.

Q. VII. *Where is the Spirit of God called a Creature either in the Scriptures or in the most Ancient Christian Writers? One plain and positive Testimony shall here suffice.*

A. VII. The Scripture says, *All things were made by the Son, and without him was not any thing made* : Whence *Origen* and *Eusebius* infer, that the *Holy Spirit*, which all own as deriv'd from or by the *Son*, was *made* by him. The *Apostles*, in their *Constitutions*, say, *God is The Maker of the Holy Spirit by Christ*. The *Recognitions* say, *The Spirit is a Being made by a Being which was himself made*. So that indeed, a *Being made* of the *Father*, by the *Ministration* of the *Son*, is more strictly genuine as to the *Holy Spirit*, than that of one *created*, in the *Ancient Language*. Tho' I do not know any *Necessity* of so nice a *Distinction*; nor do I know any *Testimony* against this *Doctrine*, till after the *Council of Nice*.

Q. VIII. *Where is it said that the Son is to be worship'd only with an Inferior Worship, and not with the same Worship wherewith we worship the Father? Let me but see where it is once so written; and I will never Honour the Son as the Father is honour'd.*

A. VIII. The Word *Worship*, in the *Old Books*, as well as *Adoration*, were general, and signified frequently much the same that *Honour* and *Respect* do now; as 'tis certain *Justin Martyr* and *Origen* understood them: While the former own'd them both not improper to be apply'd to *Angels* also; and the latter observes, that

that the Scripture applies the latter even to Men. So the several *Instances*, and *Manner* and *Frequency* of Worship paid to every Being,.. are the surest Ways of Distinction, as to supreme or subordinate Worship, as to supreme or subordinate Knowledge, Power and Goodness own'd thereby. Now here 'tis certain, the Father has all Sorts of Worship, and after the highest manner, continually paid him by the first Christians : That the Son has not all Sorts of Worship ; Has any but seldom, and in a vastly inferior Manner and Stile, paid him by them ; And that only as the Father's Vicegerent, and our Mediator, and as commanded by the Father, and ultimately tending to his Glory. But then the Holy Spirit has hardly any such Honours paid him as can well come under our Notion of *Worship* and *Adoration*, tho' they would come under the Ancient larger Notion of them. But sure this Author never read the 17th of *John*, if he thinks the ~~23d~~, ' that we must honour the Son as we honour the Father, does at all imply any proper Equality in that Worship. Nay this Equality also seems utterly irreconcilable to this Author's own Opinions, when he so fully confesses the Inferiority and Subordination of the Son to the Father ; and, by consequence, I should think, that the Worship to be paid him should be inferior and subordinate Worship also.

Q. IX. *Where doth the Scripture teach us Two or Three Degrees of Divine Worship? And where do the most Primitive Writers distinguish these several Worships to prevent our falling into Idolatry? A very few plain Testimonies will here satisfy me better, than all the Popish Distinctions.*

A. IX.

A. IX. This is much the same with several of the foregoing Questions, and so has in effect been answer'd already. At least the Answers to the 19th and 20th hereafter will suffice for this.

Q. X. *Whether if Latria, or Supreme Original Worship be due to the Father only; it be Dulia which is due to the Son, or Hyperdulia? I desire to be satisfy'd concerning this by one or more clear Passages of Scripture and uncorrupted Antiquity.*

A. X. The same Answer serves for this also.

Q. XI. *Where is it said that the Holy Ghost must be contented with Dulia only? And if be be to be worship'd in any Form, Why not in that of Invocation, as well as in that of Doxology, or any other?*

A. XI. The same for this. Only I add, That we ought to use the Name of the Holy Ghost in Doxologies, because we have Apostolical Command and Practice for it: And we ought not to Invoke him, because we want all such Command and Practice. Not to say that the Original Form of Doxology does rather glorify the Father by the Assistance of the Spirit, than directly glorify the Spirit himself; any farther than 'tis for the Honour of the Spirit himself to be thus join'd with the Father and Son in Doxologies.

Q. XII. *Whether the Subordinate Worship of a Creature was not the Beginning of that Apostacy from the Primitive Faith and Practice, which by Mr. Whiston is call'd Antichristianism? And whether, if the Inferior Worship of Creatures, highly honour'd by God, be Anti-christian and Idolatrous, in the Par-*
pists,

pists, it be not so also in the Arians, or in any other Anti-trinitarians?

A. XII. The same Answer must be given to this, that was given to the three foregoing; and no other does it require. Sure these Four last Questions are to fill up the Number of Twenty one, and not ask'd as distinct from the rest.

Q. XIII. *Whether Christ be not properly in Scripture call'd the Son of God? And where is it said that the Son, or Word, was created, either in the Old or New Testament? I desire but one single Instance, according to the Original.*

A. XIII. Christ is properly, or in a peculiar Sense stil'd the Son, the Only Son, the Only-begotten Son of God; and he is said to be created or made, to be God's Creature or Workmanship, by above Twenty Sacred and Primitive Writers of our Religion; as I have already reckon'd them up in my Defence design'd for the Convocation. As to any distinct Mode of Subsistence of the $\Delta\gamma\Theta$ before his Generation and Creation, I find no Footsteps of it among Christians till Philosophy prevail'd; nor, as far as I can obserye, did they that first spake of it, ever pretend it to be other than a Philosophick Notion: So it comes in very odly in this place.

Q. XIV. *What Absurdity is it to think a Son to be of the same Nature and Essence, or Substance, with his own Proper Father? And wherein doth this contradict Scripture, Antiquity, or Reason? Or why should it be more incredible in Heavenly, than in Earthly Things? One plain Reason, or one plain Text is here only desir'd.*

A. XIV. I do not here intend to speak of the Absurdity of the Athanasian Scheme, nor how

how unintelligible it is, that the Son and *Holy Spirit* should be Beings really different, and yet of the same *Nature, Essence* and *Substance* with the Father, while still there is suppos'd but *One Substance*, and *One Essence*, and *One God* all the while. Indeed I desire some Evidence, that when the *Scriptures* and the *Ancients* call Christ properly and peculiarly the *Son of God*, they had any regard to such a Nation. If the Church will own this *Consubstantiality* to be an *Unscriptural, Uncertain, Philosophick Opinion*, and will clear her *Articles, Creeds*, and *Worship* of such Things, let those that see Reason believe it if they please; but for my self, I own I want *Original Proof*, before I yield my Assent to it.

Q. XV. *Where is it said that God was ever without his Word, or the Father without his Son?* I desire but one plain *Instance* either in the *Scriptures*, or in *Primitive Antiquity*.

A. XV. The *Ancientest Writers* ever call the Father ~~and~~ *Eternal*, but never call the Son so: They also generally agree that he was created a little before the *Mosaick Creation*. When *Philosophy* came in, several suppos'd he was *in his Father potentially*, or as an *Attribute* before, and was after begotten or created into a Son, into a real distinct, active Being. Yet does *Tertullian* himself, one of the grand *Patrons* of the Author's *Hypothesis*, expressly own God once was not a Father, and had not a Son. And I confess, I want Evidence for even that *Metaphysick Eternity* before his *Creation* or *Generation*: As I am fully satisfy'd there is no other Eternity can be ascrib'd to him.

Q. XVI. *Where is it said that God was ever without his own Spirit? Or that this Divine Spirit was not*

not of the same Nature and Power with Himself; but far Inferior; A single Instance is only desir'd.

A. XVI. This Question is utterly groundless, since those Ancients who were for the Metaphysick Eternity of the Son, do not appear to have had the least Notion of his Exercise of Power, or of the Spirit's actual Derivation from the Father by him, till his actual Creation or Generation, a little before the World. So that if the Spirit was any way before, it must be rather in an inferior manner of Existence to that of Potentiality, or of an Attribute; which is perfectly no Existence at all. But pray, what manner of Original Authority is there for the Spirit's proper Coeternity with the Father? Unless the *σιδ. μδ. μα.* Heb. ix. *το. αιωνιος*, which is *αιτε* in no fewer than 13. 14. of the Copies, be suppos'd sufficient for that purpose.

Q. XVII. Where do the Scriptures say that Christ had no Human Rational Soul? Or whence doth it appear that he hath took not up the whole Human Nature, but a Part only? Or why is he call'd Son of Man, if he was not a True and Perfect Man? Or how cou'd he be a True Man without the True Form of a Man, or a Reasonable Soul like unto that of other Men?

A. XVII. The Scripture and earliest Antiquity never affirm, that Christ took a Human Rational Soul; never say, he took the whole Human Nature; never say, he was in that sense a true and perfect Man; But, that he was made flesh, had a body prepared him, was the Word, or a God Incarnate, was made in the likeness of men, was found in fashion as a man, while he was God the Word. Nay, Ignatius directly affirms it was the Word, and not ~~the man~~ which inha-

*Did not ye gods take him to be a man, nor they
said not man of man is this. Matt. 8. 3. John
how can this man give 9 his spirit? 10. 7. 37. we
know them 10. 18. never man spake like this man.
17. art not there any that*

him a man bited in that Body: And almost all the Anci-
-ents agree in the same Doctrine; even Atha-
-n*John 1.30.* is himself, before the Council of Nice.
him a man

in ~~the~~ ^{the} figure Q. XVIII. Where do the Scriptures speak any thing of the Sufferings of the Divine Nature of our ~~last~~ ^{last} and ~~great~~ ^{great} Saviour? I beg but one plain Instance. And how well as ~~body~~ comes it about that the known Heresy of the Theopaschites is reviv'd now in our Days for Primitive ~~a man~~ Christianity?

and faithful. A. XVIII. The Scripture and Antiquity almost always ascribe the Sufferings of Christ to his Divine Nature ; and look on the contrary *as. 6.1. if a* *n 6.2. overha* *de. til. 3.* Opinion, as Part of the Heresy of Cerinthus. *a man 4.* Nor do I remember such a Name of a Heresy *and* *hantick & obites;* but if there was then such an one, it must *as. 2. 14. b. 1. may* *belong to the Hypothesis of the Father's Divinity suffering, and not of that of the Son.*

Q. XIX. Did Christ come into the World to deliver all things over Man from the Worship of Creatures, thereby to set up himself but a Creature to be worship'd as God? Show me where it is so Written, and I will immediately subscribe the Creed of Arius.

Q. XX. What is the Doctrine of Demons condemn'd by St. Paul? Is it not a Doctrine concerning certain Divine Beings, or Persons, really and numerically distinct from the One Supreme God, as well as from each other, and far Inferior to Him in Nature, Attributes and Perfections? Is not the Supereminent Dignity ascrib'd to these Beings, and the proper Degree of Worship to be paid them truly and strictly Demoniaca? And what we are to think of them that hold this Doctrine of Demons? A plain and positive Answer is here expected.

A. XX. The Sinful Worship of Daemons is ~~not~~ ^{it is} idolatry, the Worship of Creatures made by the Son, without any Warrant from God; nay, rather of Creatures apostatiz'd from God, and composing a Kingdom opposite to that of our Saviour under God: This is the true Nature of Scripture-Idolatry; which no way affects that Inferior Worship which is due to Christ. ~~natural in Christ~~ ^{as well as} ~~Heathen are charged with it: it is a sin~~ ^{idolatry in} ~~it is a sin~~ ^{natural in Christ}

Q. XXI. Why so many of the Ancient Books of the Catholicks against the Arians are lost? and in particular why the Writings of Marcellus are utterly perisht, when those of Eusebius against him are preserved? And how comes it to pass that we have no other Ecclesiastical Histories of the most Primitive Ages remaining, but that of this very Eusebius? Did not the Arian Emperor's labour to suppress the Books of the Catholicks? And what is Mr. Whiston's Opinion of the Goths and Vandals? Were these Destroyers of the Ancient Monuments of Learning, Catholicks, or were they Arians; Yea, or No?

A. XXI. Marcellus was own'd by almost all to be an ignorant Heretic; so his Works are lost. Eusebius's Books against him are also very

ry rare in the MSS. but little mention'd by the Orthodox, and were almost lost. *Eusebius's* Learning and Fame were so great, and the succeeding Orthodox Writers comparatively so ignorant, that their Learning generally went no higher than him and *Origen*; and so they could not spare all their Writings, especially his *Ecclesiastical History*. I believe the *Arians* never made such a Law against the *Athanasians*, as did *Theodosius* the *Athanasian* against the *Arians*. The *Goths* and *Vandals* did not wilfully destroy the Books of the Orthodox, that I know of; tho' such Terrible Wars and Inundations as then were, might occasion the Loss of many of all sorts, without any direct Design for their Destruction. And if the *Roman* Copy of the Apostolical Constitutions perish'd when the *Goths* sack'd *Rome*, as I suspect, this will be an eminent Instance, that such Destruction of Authors by those barbarous Nations, was not the Effect of any Designs against the Books of the Orthodox. The Orthodox have, I think, left us but one small Treatise of the Ancient confessed *Arians*; I mean the judicious Apologetick of *Eunomius*, to which *Basil* reply'd; and they have not been so fair to the World hitherto, as to print it; tho' having lately a Copy of it put into my Hands, I have translated it into *English*, and do now intend to add it to my *Account of the Primitive Faith*.

But before I proceed I must take notice of one Thing, which is mention'd by the Author of the Premonition, and is frequently in the Mouths of the Writers for the Church and for Christianity; viz. That some Things are to be
cont-

conceal'd for fear they gratify *Atheists and Deists*. Certainly nothing prejudices *Atheists and Deists* more than such Procedure and Expressions ; while they thereby perceive Remains of *pious Frauds* every where ; and suspect it has been so from the beginning : They see they are not to be let plainly into the Truth of Facts, but to be manag'd with Cunning and worldly Prudence, for fear of being disgusted at Christianity. This is not I think over-consistent with that Truth and Perfect Sincerity which natural and revealed Religion do require, and which is most fully exacted by the Christian Institution. I believe Truth will never hurt Truth ; nor will Honesty do any harm to our old genuine Christianity. I am by no means sensible that our Religion, as contain'd in Scripture, stands in need of any sort of Prevarication or Concealments of this Nature : And I ever expect that the Blessing of God will so much more go along with downright Honesty and undisguis'd Sincerity, that I esteem one great Reason why we gain so little ground upon Infidelity to be this, that we leave the Paths of *Uprightness* to walk in the ways of *Darkness* ; we use human Prudence and worldly Policy, instead of downright Truth and perfect Integrity. Nor do I think the plain Forgeries and Cheats of *Antichristianism* do really tend to the Harm of Christianity, but indeed rather to its Commendation ; since it self is so utterly an Enemy to them ; whatever some good Men, not yet quite got out of that corrupt State, may be ready to imagine upon this Occasion. Nor ought therefore the unfair Proceedings of, and since *Athanasius's* Days, be alledg'd as any Reproach to the ancienter, pure, and undefil'd Religion of Christ Jesus. Only I grant, that every Accusation of this Nature should

should be well prov'd. And I assure this Author I did not speak at Random in my last Question, which concern'd this Matter ; but can soon be ready for the full Proof of what is therein intimated to the World.

Consd. As to the Author of the *Considerations Vindication of Athanasius*, 'tis very weak ; but as to p. 57, &c. the Author of the *Premonition's Management* Premon. about him, 'tis artful and shrewd enough, but p. 21, &c. such as by no means tends to his real Vindication : As plainly implying, that if we allow our selves to make a nice Enquiry about him, and compare one Passage and Fact with another, and with the other Authentick Writers, and go by our Evidence, it will be very hard to justify him : But if no less Proof for his Wickedness be necessary, than would be requir'd in *Westminster-Hall* to convict him legally of Forgery, he thinks, at this Distance it will be impossible. In which way of putting this Matter I perfectly agree with him. And, as a small Part of such Legal Evidence is every where sufficient to blast the Reputation of any man living, and to prevent his Imposing on the World afterward ; so shall I be content that *Athanasius's Reputation* be in the same State ; I mean, that it be own'd not legally taken away, so that his Books be thereupon suppress'd and burnt, as full of notorious Forgeries ; but that it be esteem'd so very weak, that we no more suffer his Authority in the least to impose upon the Christian World any longer. And if that Point be once secur'd, and true Christianity be out of danger of being corrupted by him, I shall not be very uneasy if, in his personal capacity, he retain what Remainder of good Opinion he can among his former Admirers. For, as this Author comfortably pleads in his behalf, *There are many Probabilities*

babilities which are false ; and there are also many Improbabilities which are true. So I shall be content, that those who are loth that all his vast Reputation should sink at once, reckon his Wickedness among the many Probabilities which they hope are false ; or his Sincerity among the many Improbabilities which they hope are true : Provided they will allow all Christians to go so far by the Evidence which lies before them, as to have a watchful Eye over him, and never to trust him in any of these Matters, without some better Evidence hereafter. And if this Author thinks such an Innovator in Christianity is to have his Reputation preserv'd as much as may be, I must own my self, in Company with Christ, his Apostles, and all the first Christians, of another Opinion ; and that *Simon Magus, Cerintbus, Basilides, Saturninus, Valentinus, Marcion, Marcellus, Athanasius*, and the like real Hereticks, are to be had in the utmost Detestation, by every true Disciple of Christ Jesus.

And I am sure if an Apostle himself would not pretend to have dominion over the Faith of Christians, *Athanasius*, on all Accounts, tho' he has long had it much more I think than any of the Apostles in these Matters, will not deserve to retain the least Part of that Dominion hereafter. In short, as the Author of the Considerations Way of Reasoning about my Plain Questions, shews in effect that they could not be properly answer'd ; so does this Author's way of excusing or palliating the History belonging to *Athanasius*, in effect own that his Character cannot be justified.

Before I conclude, as to this Premonition, give me leave to transcribe a Passage out of an unknown, but not injudicious Author, highly worthy every

ry honest Christian's Consideration : For I own it a Passage as to me very remarkable ; tho' I never saw the Book till very lately ; since it contains another's earlier Discovery of the Old Christianity in these Points, by much the same honest Method whereby I discover'd the same thing afterward. 'Tis in the *Vindication of the Unitarians, against a late Reverend Author on the Trinity* ; or against Dr. Sherlock, printed A. D. 1690. pag. 11, 12. The Words are these.

‘ But least any one should think, that the Doctrine of *Plato* should have the least Influence in wresting the Scriptures to this Hypothesis, I do hereby in the Presence of God declare, what it was that first mov'd my Judgment, and turn'd me to be an *Arian* ; and if it did me, it should move us in Charity to think it did others.

‘ An Acquaintance of mine, speaking by chance of the Trinity, told me, Some thought it a Breach of the first Commandment ; and to convince me 'twas not reveal'd in the New Testament, shew'd me that most notable Chapter of the First of the *Hebrews* : Now he little thought what he had done, when he did this ; for tho' my Zeal boyld' against his Blasphemy, as I thought it for a time, yet when I reflected again with my self, I thought at least his Discourse had rais'd such Scruples in my Mind, that the very Considerableness of the first Commandment would necessitate me to enquire of.

‘ Now this was not only all the Discourse I had with him, but I remember to this day, that I could never understand by his Discourse, whether he were *Arian* or *Socinian*, nor indeed what either Hypothesis was ; tho' lately, I must confess, I have perceiv'd him rather enclin'd to the *Socinians*.

‘ But

‘ But thus it was, that shortly after going for
 ‘ London, where my Doubt continuing upon me,
 ‘ I resolv’d to give my self Satisfaction: I sought
 ‘ for Books but found none; indeed I did not
 ‘ know what to enquire for; whereupon resolv-
 ‘ ing to know that by my self, which I could not
 ‘ by others, without either knowing of *Arianism*,
 ‘ *Socinianism*, or *Platonism*, I took this following
 ‘ Course :

‘ I took the New Testament, where I conceiv’d
 ‘ this Truth was to be found reveal’d, if any
 ‘ where, and reading it with Attention, I col-
 ‘ lected every Text relating to Father, Son, and
 ‘ Holy Ghost, into an Imperial Sheet of Paper;
 ‘ for neither liking giddy Tradition, nor the
 ‘ Tricks of wresting single Texts, I thought that
 ‘ this could be the only way to find the Truth by,
 ‘ if any.

‘ Now God is my Witness, that when I did
 ‘ thus, I could not but fall into *Arianism*; not
 ‘ that I then knew what Name my Opinion had;
 ‘ but some time after meeting with Books, I saw
 ‘ the difference of *Arianism* and *Socinianism*, and
 ‘ found that I was not singular in my Sentiments,
 ‘ but that the World had thought the same before
 ‘ me.

‘ Nor was this all, but before I knew that my
 ‘ Hypothesis had been known to the World,
 ‘ thinking that I was singular in the Truth, I re-
 ‘ solv’d in Charity to Mankind to publish my
 ‘ Discovery, till some Friends hearing of it, ad-
 ‘ vis’d me to consider first, that I might be as much
 ‘ blinded by my own Pride of Search, as the
 ‘ World was by their Corruption and Traditi-
 ‘ ons.

‘ Upon this resolving to be resign’d to Truth,
 ‘ and fearing lest my Presumption might ruin me,

‘ I not only took all my Papers and burnt them,
‘ but resolv’d to read all Books for the Trinity,
‘ and converse all Persons, and if possible, satisfy
‘ my self to believe, and acquiesce in so great
‘ a Mystery.

‘ But alas, Sir, after all this Care, you see I
‘ am forc’d to differ from you ; so that tho’ I
‘ could willingly lay by my Sentiments, the bet-
‘ ter to examine Truth for a-while, yet when on
‘ search I could still do no otherwise, than think
‘ my Old Opinion the best ; I durst not leave
‘ Truth for ever ; and I hope the Necessity of my
‘ Case will at last induce you to a Charity for
‘ me.

So far this Honest and Judicious Author.

What I would propose to my Christian and Impartial Readers Consideration, at the Conclusion is this ; that the weak Reasonings and remote Deductions in these Authors are brought to support Doctrines confessedly above, if not contrary to the general Light of Nature, and the common Reason of Mankind ; Doctrines that seem at first sight to take away one of the first Principles of Religion, natural and reveal’d ; I mean the Unity of God, whereon the Patriarchal, Jewish, and Christian Dispensations are entirely built ; Doctrines which therefore, if true, ought certainly to have been most plainly reveal’d, and undeniably deliver’d ; Doctrines which have ever given so great Offence and Scandal to the Unbelievers, whether *Pagans*, *Jews*, *Mahometants* ; Doctrines that have been one grand Cause why Christianity has so little spread over the rest of the World since the three

first

first Centuries; nay, Doctrines which at this Day both hinder the spreading of the Gospel in the very same Manner, and harden the Papists in the parallel Absurdities of their Religion: In short, Doctrines that want the most, and have the least Evidence of almost all those that belong to the Christian Institution.

Having now dispatch'd what I thought proper to say to the Author of the Premonition, and in general to both these Authors, I shall add a few Things to the Author of the Considerations distinctly; and shall offer what I have to say in the Order his Considerations lye before me.

In the first place he thinks to enervate my strong Proof from *Justin Martyr* against the Rational Soul in Christ, as distinct from the *Ab-yo*, by observing that tho' in the place I quote *Justin* reckons up Three Parts of a Man, the Spirit, Soul, and Body, yet does he in the very same Discourse directly affirm that Man is made up of *Soul* and *Body*; without saying a Syllable of the *Spirit*: And thence this Author concludes that the *Spirit* was, in *Justin's* Opinion, no proper Part of a Man, but an Influence from the *Spirit of God* only. Now this is saying what serves the present turn, without searching whether there be Truth at the Bottom or not. For had he done that, he would have perceiv'd that all his Foundation was wrong, and that the Ancient Christians ever esteem'd Man made up directly of those three Parts; without dreaming that one of them was a bare Influence only: And that when *Justin* and others mention in general but Two, Soul

Considerations, or
Remarks,
p. 1, &c.

and Body, they mean the same thing as when they enumerate all Three, Spirit, Soul and Body ; because the Sensitive Soul is by them look'd upon as still belonging to, or *contain'd in* the Body, as *Justin* speaks ; and by the *Body*, they do not mean a dead senseless Carcase, but a living Body, with all its sensitive Operations and Actions ; or a Body with its sensitive Soul ; as this Author might, if he pleas'd, have learn'd from more Places than one of the same Book *De Resurrectione*. But then to quote only so late an Author as the Heathen Philosopher *Hierocles*, to shew the Ancient Christian Notions about the Composition of Man, is to little purpose ; especially when that Threefold Division is so plain in the ancienter Sacred and Prophane Writers, Heathens, *Jews*, and Christians ; as I shall shew before my 15th Proposition.

s, &c.

Then our Author proves that none of the Ancients could believe the Son's Pre-existence to be *in potentia*, or other than real, before he was begotten or created, because of the Absurdities and Contradictions of such an Hypothesis. Just so might he prove that the Papists do not believe Transubstantiation, or the Church the common Doctrine of the Trinity. I only assert a Fact : And as I assert it, so it most certainly was ; as I can evidently prove. Had I declar'd my own Opinion, he might have urg'd me with its Absurdity. But when he is to deny that some of the Ancients believ'd that Pre-existence in *idea*, or *in potentia* ; and others in a rather higher Manner, as an *Attribute*, afterward begotten and created into a Person, he supposes Men can believe no Absurdities or Contradictions : When on the contrary, there is hardly

hardly any Absurdity so great, or Contradiction so manifest, but Mankind have been made firmly to believe them, nay to persecute others for not believing them, as well as themselves ; as he very well knows, without my Information. Tho' after all, I think the other Hypothesis which our Author likes better, That our Lord was originally an Attribute in the Father, and was afterward created or begotten into a Person, is not much more intelligible ; and seems to me to want antienter and more sacred Authority, than what now appears for it among Christians. In plain *English*, I suspect its Derivation from some *Prolations* or *Emisions* deriv'd from the Antient Hereticks, and unwarily entertain'd by some Philosophick Christians in the latter Part of the Second Century. As to *1 Job. V. 7.* and p. 13. Dr. *Mills* Dissertation about it, my wonder is that when so Learned a Person had produc'd the Evidence on both sides, tho' giving much more than was real to the Text, and yet the Over-weight was so plainly and vastly against it, he should, after all, be able to persuade himself to sum up the Evidence in Favour of it. As I take it, that Dissertation has destroy'd the Credit of this Verse with the truly Learned and Impartial already ; and, when some Mistakes are corrected, will do it with others also. It was the Examination of this Matter in that Dissertation, which satisfy'd me that Text must be given up as indefensible ; which before I was not persuaded of.

What follows next, to prove that the Three Divine Persons are *One God* in Scripture Language, from *1 Cor. XII. 4, 5, 6.* is so very absurd, and *Ibid.* so contrary to the most obvious Sense of the Words,

Words, that I can hardly imagine the Author thought what he was about. Nor can I excuse the Author of the Premonition, or Dr. *Hickes*, for letting such a weak Part to appear in the World. Nor is that from *Zech. XIII. 7.* where the Father stiles the Son his *Neighbour*, or one *Near* to him, very much better. If some of our present Fundamental Doctrines cannot be more fully prov'd, I hope they will not long be esteem'd Fundamental. As to *Job. V.* and *X.* I am not much concern'd what unjust Imputations the *Jews*, our Lord's Enemies, lay'd on him from his Words, as if he claim'd to be properly *God*, or *equal to God*, or rather to *act origanally as God*. But till I see that Christ himself own'd such a Claim; which indeed he directly and plainly denies in these very Chapters; I shall be no way mov'd by such Arguments.

P. 19,--40. But then, for the Epithets of the Supreme God, I insist upon it that this Author in his Attempts to prove *Seventeen* of them, has not done it directly as to *One*. I mean, has not prov'd that when our Saviour is call'd *God*, any of those Epithets denoting the Supreme God are once certainly added to that Appellation in Scripture, or the earliest Antiquity: Which was the Meaning of my Question. Those who have Patience to go through all his remote Arguments on these 17 Heads, may do it; but I cannot think it worth my while to do so.

P. 31, 32. As to 1 *Job. V. 20.* and *Rom. IX. 5.* I think the *True God* in the former, and the *God over all* in the latter, do both denote God the Father; for which I shall give my Reasons di-

distinctly, in my *Account of the Primitive Faith.*

However, I am glad that this Author gives ^{p. 40, 41⁴} up that *Sameness* or *Equality* of the Son to the ^{& 51, &c.} Father, which *Origen* supposes some *rash* Christians to have asserted in his Time. I hope the equally *rash* Christians of our Times, will observe this Concession, and begin, with these Authors, not to be offended with my Doctrines, That the Father is *greater* than the Son, and the Son *less* than, as well as *inferior* and *subordinate* to the Father; as they have so long been. Only I beg, that the same Authors, who yield this *Inferiority* because they cannot avoid the *Evidence* for the same, will not assert an *Equality of Nature and Substance*, till they have some tolerable *Evidence* for the same also; which yet I take to be really none at all. For that is my *Observation*, So far as *Evidence* goes, these Authors own *Inferiority*; but where they have no *Evidence*, they assert *Equality*.

I know not what to say to this Author's ^{p. 41, 42} *Account of Cerinthius*, and to the *Impassibility* of ⁴³ the Divine Nature of Christ, when Incarnate; because I can say little to the purpose, without Transcribing large and numerous Testimonies out of my foremention'd Papers. But this Author picks up one or two Passages, and omits the rest, and so makes a shew of saying somewhat against me. When the Reader has seen all that I have on that Head, I will leave it to his own Judgment, whether the common Doctrine be not a plain Part of the Heresy of *Cerinthius*.

As

P. 43, &c: As to the Holy Ghost, that he was never called *God* by the Ancients, nor was ever by them *invocated*, I find many of the Learned grant it me; and begin to wish, that the present Churh obliged to no such Denomination, or Invocation of him. Nor has this Author said any thing considerable upon this Head, but only introduced *Irenæus* as on the Side of these Corruptions, which, of almost all the Ancients he is most evidently against; as will appear in due place. Sure Divine Worship ought to stand on firmer Grounds than this sort of Reasoning; or else we may Invocate what Beings we please, and yet never want To-picks to justify what we do.

P. 53. I wish this Author had distinctly told us, whether he owns that the Divine Nature of our Saviour was really ignorant of the Day of Judgment, or not: As, I think, all the Ancients understood the Texts here referr'd to; even *Irenæus* himself. For if this be once yielded, I count the main Dispute is at an End. And as for my self, I do always look upon these Texts as so plain and undoubted, that I esteem all the Testimonies which the *Athanasians* have ever alledg'd for their Notions, not to be equivalent to a small Part of the Evidence thence arising for the *Arians*: And that therefore all the other Texts and Testimonies for them, are *ex abundanti*, and directly *supernumerary*.

As to the small Varieties between the Accounts in the Gospels and that in the *Constitutions*, as to our Saviour's Passion, I justly insist upon it, that they ought to weigh no more than

than the like small Varieties among the Four Gospels themselves. And I venture to assure this Author, that upon my Examination and Comparison of the Particulars, I take the *Constitutions* to be still the most authentick and exact; and that the present Copies of the Gospels are rather to be corrected by them, than the contrary. I say, the *present Copies* only: For there is great Reason to think, that not a few of those seeming Contradictions are not Original, but owing wholly to the later Transcribers and Interpolators. And indeed, in this very point, I take that Order of a Verse or two in St. John, which at once contradicts himself and the rest of the Evangelists, to be the proper Occasion of this seeming Contradiction; and that when St. John's Gospel is restor'd to its Primitive State in this Matter, it will exactly agree with these *Constitutions*. But this is not a proper place to enlarge upon that Point.

John
XVIII.
13. 24.

After this, the Author appears plainly to be P. 55, 56. apprehensive that my Testimonies for the *Arians* will be too hard for those to be produc'd for the *Athanasians*; because 'tis certain, that the Sacred and most Ancient Writers say that Christ was not only voluntarily *begotten*, but really *created* by God, a little before the *Mosaic* Creation; which but ill agrees with his *Coeternity* with the Father. Upon this Occasion, we have an Hypothesis advanc'd concerning the differing Modes of the Words *Subsistence*, before and after that Generation or Creation. This is a Philosophical Supposition, without any direct Proof in the Sacred and most Ancient Books of our Religion. Nay, it rather seems to me to be contrary to them. For Example:

O

ample : *Hermas* says, the Angels were *first created* ; and not very many Lines after, he says of the Divine Nature of our Saviour , that it was *first of all created*. Now, to interpret *created* in the former Case, of the bringing that into Being, which was not in Being before ; and in the Second , of only such an *Emission* or *Prolation* , as supposed the Person *created* to have been in Being *before his Creation* , seems to me so strange , that to believe it at all is hard enough ; but without any Sacred Evidence to believe it as a Fundamental Article of Faith , and thence to draw the Coeternity of our Saviour ; nay, thence to make that Coeternity a Fundamental Article also , seems to me utterly absurd and unjustifiable. When therefore I see this Mode of Subsistence of the Word before his Creation prov'd by plain Texts or Testimonies earlier than *Justin Martyr* , I will believe it as a Part of my Christian Faith ; but till then, I shall esteem it rather as a Branch of the Uncertain Philosophy of some Ancient Christians.

As indeed, That is the proper Rule I go by in these important Affairs ; when in tracing up any Ancient Christian Opinions I am forc'd to stop at some Christian Philosophers, and can find no Evidence so high as *Polycarp* , I then note the Notions for Points of uncertain Christian Philosophy , and do not admit them to be certain Articles of Christian Faith : As indeed, the Maintainers of them do never , that I remember , in that case pretend them to be otherwise. Tho' I confess, I do not presently say, that they therefore are all false , and to be wholly rejected ; but I let them lye in the same uncertain State wherein I find them ; which if

if the Church had done in all its latter Ages, we had not had Creeds, Articles and Liturgies, so full of the uncertain Philosophy of Christians: Which it is therefore high time to review, and to reduce all to the Primitive Standard and Simplicity. But this by the way.

As to what Excuses and Apologies the Author makes for *Athanasius*, they are so very weak, and faintly made, that I believe he is not much different from the Mind of his Friend, the Author of the *Considerations*: so I shall not repeat what I have before said upon that Occasion. If we entirely believe all that the *Athanasians* have said for him, we may hope he was not a great Knave; but if not, he cannot be justified; and there I leave that Matter.

I have also said what I thought proper as to *Dionysius of Alexandria*, and *Theognostus*, and the Spuriousness of the former's pretended Letter, in my Second Reply to Dr. *Allix*; and shall not repeat it. Only I must desire all that may at any time have a mind to vindicate the *Athanasian* Doctrines, that they omit those Citations from the Ancients, which wholly depend on *Athanasius's* Testimony, hereafter; because they will weigh nothing at all with me, and, I believe, not very much with others neither; excepting such stanch *Athanasians*, as need no Arguments, but are already satisfy'd in their Faith in these Matters, without farther Examination.

p. 75, &c. To come now to the *Appendix* : Where, Numb. I. this Author aims to prove, That the Jews expected their Messias to be *God*. Now, if this were so, it must certainly be in no other Sense than we have in *Philo*, as to the *A&oyG* ; which is agreeable to none but to the *Arian Account*. But even this seems to me very uncertain ; because the Question which our Lord put to them, How Christ, who was to be the *Son of David*, could be call'd *his Lord*? so utterly silenc'd them : Which it could

Matthew
XXII. 42,
-- 46.

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messiah
is God,
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lly, l. in
br. y^r m^r. more
ah.*

not certainly have done, if they had expected their *Messiah* to be really *God*, as this Author pretends. And that the Term, *Son of God*, had then any such Notion included in it, as this Author supposes, I am by no means satisfy'd. Nor is there any Footsteps of it in the Books of the New Testament. Indeed, the Word *Only-begotten*, did in the Christian sense imply more than *Son* ; tho' not at all what the *Athana-*
sians would fain draw from it. But that any of these Words imply any proper *Sameness* or *Equality* with the Supreme *God*, is without all just Foundation in the World.

p. 82, &c. What is said next, as to the Son's being call'd *μονογενες* comes to this, that he his call'd *Lord of Hosts*, and that the LXX. sometimes render the same Epithet *μονογενες*, therefore. If I should Reason thus, I know what Opinion the Orthodox would have of me. But a small Argument for what we desire passes easily for a great one. Yet I must do the Author the Justice to say he has yielded me more than some would desire, when he here owns, that ' It is true indeed ὅ Θεός ὁ *μονογενες* seems to be apply'd

ply'd to the Father only, in the Revelations of St. John; and that sometimes as he is distinguish'd from the Son; both in the Character of the Lamb, IV. 8. V. 6, 7. and of Word of God, XIX. 13. 15.

But then to think of making Job. XVII. 2. serve his Purpose is very gross: And I do but desire the Reader, after he has read this Author's Colours, to read the Verse over again calmly by himself, and then judge whether it does not plainly assert that the Father, as distinct from Jesus Christ, is the *Only True God*. If there were but one Text so plain for the *Athanasians* as this is for the *Arians*, I should be in no small pain, notwithstanding the Strength of the Evidence elsewhere for them. I wish these remote Comments were let alone, and the honest Christian were permitted to learn the Doctrine of Christ and his Apostles from the plain Words of Christ and his Apostles, as the first Converts did. I know what would be the Consequence of this. Nor are the *Athanasians* unappriz'd of it: And therefore are they so full of their Notes and Comments on all Occasions.

The next Number is built upon an Ambiguity of the Word *God*, that *no God could be formed after God the Father*: Therefore Christ is Eternal. Right; no Original Eternal God can ever be form'd. But yet all the other Gods, true or false, if they were at all real, were *form'd*, and that *after God the Father* also: As this Author very well knows. And till he proves more than he has yet done, our Lord Jesus Christ may be, in an inferior Sense, *God*, and yet *formed* or *created* by the Father, as were the Angels, Ma-

gistrates, and *Moses*; all which yet are well known to have the Title of *God* given them in Scripture.

p. 91, —
100.

What occurs in the 5th, 6th, and 7th Numbers, to prove that the Father and Son are *One*; and that *Christ* is the *Living God* in Scripture Language; and that his being call'd the *Way* proves such his Divinity, is too weak to deserve a distinct Answer. If we poor *Arians* should be found laying any stress on such remote Inferences, we should soon be laught at by the *Athanasians*. Tho' I do not desire we may treat our Adversaries so, upon the like Occasions. Not shall I enlarge on the pretended incommunicable Name of *Jehovah*, as vindicated to *Christ* under the 8th Number; because I have spoken my Mind already as to that Matter.

p. 100, &c.

But as to the Two last Numbers, or the Creation of Wisdom after it had subsisted before, I have more than once spoken what I thought proper, and so shall add here no more concerning it. For I hope *Christ's* Threecold Name, *Apoc. XIX. 12, 13, 16.* is esteem'd only as Illustration in this Case, and not as a real Proof or Testimony for it.

This is all that I think necessary to say to these Authors at present, before the Publication of my Four Volumes: Only that I heartily thank them both for treating me in a more decent, fair, and christian Manner than I have hitherto met with; and to assure them by all the most Sacred Obligations that I have no other Reason for my Diffent from, and plain Dealing with them than the real Motives of Truth, Conv-

Conviction, Sincerity, and a good Conscience :
And that I hope they and all the World will excuse me if I still dissent from them and others in Points wherein I am fully satisfy'd, on the most exact Enquiry, that what they maintain is contrary to the Doctrine of our Saviour, his Apostles, and the Body of the Christian Church in all the first and purest Ages of it : And on that Account I hope they and all good Men will own I am to be excused. Nay, I must farther own to them, that till I am otherwise satisfy'd by Argument and Testimony I must continue in my present Persuasion ; even tho' some should say that thereby my *Obstinacy is made apparent in the contempt of the Rightful Authority of the Church delegated by Christ* ; as the Author of the Premonition speaks. Whatever just Authority the Church can claim I shall most willingly submit to. Yet is it so certain that she has not the least Authority to supersede the Doctrines and Laws of Christ by his Apostles , that whatever Submission she shall expect, which appears to me inconsistent with my Obedience to the other, I must ever declare I can no way comply with it : Lest by being now *ashamed* of what I am fully persuaded is the *Word of Christ* , I expose myself to that sad Threatning which follows ; *viz.* *That of me will the Son of Man be ashamed at the Day of Judgment.* And I must say that I hope, by the Grace of God , I shall ever chuse rather to venture all the Punishments this World can inflict upon me , than run any Hazard of being condemned at the great Day by my Lord and Saviour , for my Hypocrify and Prevarication in these Important Matters.

Aug. 13. 1711.

WILL. WHISTON.

A S U P-

A
SUPPLEMENT
TO THE
ACCOUNT
OF THE
Convocation's PROCEEDINGS,
With Relation to Mr. Whiston.

AFTER the foregoing Account was finished and printed off, I receiv'd a Copy of that Censure upon some of my Doctrines, which I therein mention'd, and which has been presented to the Queen, but which I could not then procure a Transcript of, enclosed in a Letter to a Friend of mine; but sent with so great Privacy; that I do not perceive that very Friend either knew what was in this enclosed Paper, which was Seal'd up by it self; or whence it came. Yet because I do not at all question but it is a true Copy, I here present it to the Reader, without the least Alteration or Reflection whatsoever.

P

The

The Judgment of the Archbishop and
Bishops and the Clergy of the Pro-
vince of Canterbury in Convocation
assembled, concerning divers Affer-
tions contained in the Books lately
publish'd by *William Whiston*.

Whereas great Offence hath been given to
the Church of God by several Writings
published by *William Whiston*, and particu-
larly by a Book lately dedicated by him to the
Convocation of this Province; wherein that rash
and insolent Writer declares with the utmost
Assurance, that the Arian Doctrine concerning
the Trinity and Incarnation, is the Doctrine
of our Blessed Saviour, his Apostles, and
the first Christians; and very uncharitably
insinuates, That All who have considered these
Matters, want nothing but the Honesty or
the Courage, to own themselves of the same
Opinion.

We have thought our selves obliged, in
Maintenance of our most Holy Faith, and for
the Vindication of our own Sincerity, for
Checking (if possible) the Presumption of this
Author, and for Preserving others from being
seduced by him, to compare the Dangerous Af-
fertions he has advanced with the Holy Scrip-
tures, the Two first General Councils, and
Liturgy

Liturgy and Articles of the Church of England, in Order to give our Judgment upon them.

And now it was, and indeed not till now, that I had all my Evidence at once before me, and that I was able to affirm, and assuredly pronounce, that the *Arian Doctrine* was in these Points (*viz.* the *Trinity* and *Incarnation*, as in *Pag. 6.*) most certainly the Original Doctrine of Christ himself, of his Holy Apostles, and of the most Primitive Christians.

Historical
Preface,
pag. 7.

When the Scriptures speak of One God, they mean thereby One Supreme God the Father only.

Preface,
pag 81, &c.

The Moderns called these Three Divine Persons but One God; and so introduc'd at least a new, and unscriptural and inaccurate, if not a false way of speaking into the Church.

Ibid

Errata, pag. 123. *To whom with the Father and the Holy Ghost; read in the Holy Ghost, and dele, Three Persons and One God.*

Errata,
p. 113.

These I allow to be mine own Words, and to be agreeable to my own, not uncertain Opinion, but certain Faith. I was once, as the World will see by the Occasion of the latter Erratum, in the Common Opinion, that the Father, Son, and Holy Ghost, the Three Divine Persons were truly, in some Sense, One God, or the One God of the Christian Religion: That is before I particularly examin'd that Matter in the Scriptures, and the most Primitive Writers. But since I have throughly enquir'd into it, I am so fully satisfy'd that the *Father* alone is the *One*

God of the Christian Religion. that I must now own, that when once I deny or doubt of that Doctrine I must deny or doubt of our common Christianity: There being no one Article more plain, or more universally acknowledg'd in all the first Ages of the Church than that was.

Preface,
pag. 65.

Pos. 3. That the Son is Inferior, as well as Subordinate to the Father. *P. 34.*

Pos. 7. That the Son was begotten or created by the Father only *before the World*; whatever secret Eternity he had before his Generation or Creation.

Rep. to
Allix, pag.
30.

Prop. VIII. *Jesus Christ, the Word, and Son of God, is a Divine Being or Person, far Inferior to his Father in Nature, Attributes, and Perfections.* *P. 34.*

Pref. pag.
65.

Pos. 5. That the Holy Ghost is Inferior as well as Subordinate to both the Father and the Son. *34. P.*

Rep. to
Allix, pag.
33. "

Prop. XIX. *The Holy Spirit of God is a Divine Person, made, under the Supreme God, by our Saviour; or in a due Sense, proceeding from the Father and the Son, of different Perfections and Offices from the Son of God.*

Preface,
pag. 28.

Since Your Lordship is so thoroughly sensible of the Antichristianism of Popery, I would fain know how the *Consubstantiality* and *Coequality* of the Holy Ghost to the Father and the Son, on which soon followed his *Invocation*, which only stands upon *one Letter of Pope Liberius or Damasus*, can by Your Lordship be look'd on under any other Denomination.

This

This Language [*To Father, Son, and Holy Ghost, One God whom we Adore.*] is so entirely contrary to the Nature of the Christian Religion, that I cannot go into it for any Consideration whatsoever.

I allow that the Bleſſed Spirit is to be worshipp'd in those Forms [*viz. Baptism, Doxology and Bleſſing*] but never by *Invocation*.

I connoit but look on this Discovery, [*viz. That the λόγος supplied the Place of the μέμφα or Rational Soul in Man*] as one of the most Certain, and most Important of all others.

Prop. XVI. *Jesus Christ, the Word, and Son of God*, when he was incarnate, was liable to Temptations in his Divine Nature; and therein Suffered for us, as the Rational Soul is tempted, and suffers in other Men, by its partaking of the Temptations and Sufferings of the Body.

[Here the Texts of Scripture proposed to be compared and opposed, were dropt upon the Debate.] P. 29, 15. 16.

[Many others condemned by the Bishops, were dropt by the Lower House.]

WE do declare, That the abovementioned Passages, cited out of the Books of William Whiston, do contain Assertions False and Heretical, Injurious to our Saviour and the Holy Spirit, Repugnant to the Holy Scriptures, and Contrariant to the Decrees of the Two first General

to Pref.
pag. 5, 6.

Pref.
pag. 46.

Pref.

pag. 6.

General Councils, and to the Liturgy and
Articles of our Church.

And we do earnestly beseech all Christian People, by the Mercies of Christ, to take heed how they give ear to these False Doctrines, as they tender the Honour and Glory of our Saviour, and the Holy Spirit, the Preservation of the Purity of the Gospel, and the Peace of the Church.

And whereas the said William Whiston, the better to support his Heretical Opinions, speaking of a Book commonly call'd the Apostolical Constitutions, hath these Words,

Pref. pag. 85. I have, I think, certainly found that those Apostolical Constitutions which the Antichristian Church has so long laid aside as spurious or heretical, are no other than the Original Laws and Doctrines of the Gospel: The New Covenant; or most sacred Standard of Christianity; equal in their Authority to the Four Gospels themselves; and Superior in Authority to the Epistles of single Apostles: Some Parts of them being our Saviour's own Original Laws deliver'd to the Apostles; and the other Parts the Publick Acts of the Apostles themselves met in Councils at Jerusalem and Cæsarea before their Death: And this was the constant Opinion and Testimony of the earliest Ages of the Gospel.

We cannot but declare this Assertion advanced concerning a Book, which was never yet acknowledged

knowledged as Part of the Canon of Scripture ..
 by any general Council, nor received as such in
 any Christian Church, to be highly absurd and
 impious, tending to create in the Minds of Chris-
 tians great Uncertainties as to their Rule of ^{the} Faith,
 which was once delivered to the Saints, ^{and} and
 and is preserved in the Books of the new Te-
 stament received in our Church. ^{general council}
 till of late years, viz those y^e speak of
 y^e canonical books at all, do constantly
 own y^e compilations to be undoubtless
 canonical.

F I N I S.

p.86. the faith. he wants evidence even
for his metaphysic certainty

The
Author's meaning of Create.

Suppose a different mode of subjection
before Noxos. Before, he lay in the
y^e Father's without any probation and
forth at all; but he now he comes
~~where~~ ^{with} ~~unto~~ himself
in operation in creating or giving
-ing to ~~all~~ preserving all things. He now
-sists as a power creating & preserving
he did not before; tho' he had being before
of y^e Father had from all eternity.

m^r Whiston meaning of Create
wth ~~the~~ respect to y^e Noxos.

p. 62. m^r Whiston allows of no straw
but a metaphorical one, a bare
possibility of existence, & thinks y^e was
in opinion of y^e Ante-Nic. y^e Noxos
was created in such a sense, as to have
no real being before. Thus it is, that such
a creation as other creatures have, only
the cause in to being but just before the
other created beings, he had y^e human
to be first in creation, but him y^e
wth he was not, & he was not as other
crea. p. 47. he pretends to prove y^e creation
of our Savr. & to shew y^e it had a beginning
Prov. 8.

He faith y^e generation of our Savr. was free &
voluntary, & he takes it to mean being the cre-
ation. p. 47. He then also quotes Athanasius

scriptures abused by m^r whiston.

p.80. Ad.2.36. Joh.10.36.

81. 2 Cor.2.10.

82. Joh.1.3.

83. Joh.17.3.

Joh.5.23.

The occasion of m^r whiston's being Arian. p.97.

He affects y^e divine nature suffered. p.88.

m^r whiston's meaning of Arianism
p.13. & 88. in the last page we have these
words. this is all over ambiguity, as if y^e
Arian ^{affirms} the Son to be a creature as one of y^e subordi-
nate creatures we they say had in y^e utmost
delightness. they owned him such a creature
as has alone derived apportionments from y^e Fa-
ther, & by whose instrumentality all y^e other
creatures were made. y^e owned his nature
vastly superior to y^e of all those subordinate
creatures; y^e ^{may} ^{not} ^{be} ^{able} ^{to} ^{con} ^{for} ^{prop} ^{ly} st ^{ill}
any empirical knowledge ^{or} ^{right} ^{not} ^{ship}.
He refers him to his books yet to come
out supposing them to be unanswerable.
p.35. 72.

p.86. Tertullian quoted as affirming, that
Jesus was not a Father.

19 m^r ~~Emilia~~ Bragg. p. 32-33. ~~of~~ of
X delivering up ye kn to ye ha-
-ther; from w^e he argues y^e X
is not ye Supreme D. & this who
mr Whiston approbat.

Ignatius quoted. p. 87. also Athanasius
-ius before y^e council of nice. p. 88.
was Athanasius ever charged wth y^e notion
of Christ having no soul? or did y^e nice
council allow of y^e notion? nay do they
not condemn it in y^e creed. & they say
he was made man; by we they must under-
stand y^e same thing, wth these words, who
for us ~~men~~ ^{men} for our salvation &c.
Scriptural & legal hancyp. p. 44.

m^r Whiston has corrupted y^e notion
of Idolatry. p. 89. tho' il is true
Gal. 4. 8. to pay divine worship to creatures
comandm^t without any warrant from God is
y^e it. Idolatry. but y^e set. notion of Edo-
matt. 4. 10. latry is to give divine worship, y^e
it is not surely so. The Power of conuict. p. 24. 25.

the Ark B.M. judgm. p. 15.

in addition to what can be a
region capable of conviction.²

p. 76. by ye way of reasoning he seems
to give himself up by I fear he is not.
He is ready for all manner of proof by
comparing of set wth scripture,
the y^e inference be never so clear

p.70. A natural & easy, he calls it
~~usual way~~ ^{the} usual way of remote
inference & ~~uncertain~~ uncertain reasoning:

8. & thus he may do for ever, & so not be
and capable of conviction. also p. 72. J

look upon ye modern deductions of this
nature of we ye controversy about ye

divinity of our Sav^r is so full to be very
weak & upon almost no foundation at all

p.73. Job 4¹ 4² common doct^r of 4³ Trinity
see 4 almost whil^t 4² shadow of profit^{le}.

is greatly borne, the small & weak pretences
may be made for a binary, or $4^1 4^2$ Father
467

2 Son are in some sort equal, consubstantial
2 one God; but for a Ternary or Trinity
2 of persons. & that is the heresy of Sabellius.

ye joyning ye H sp to ye other two, & paying
him invocation therupon has little but ye
forms of Baptisme etc. So yf it is a most surprising
thing to & is a demonstrat yf ye effecon

of course, we pl^e y^e Aph^e &c. 2. they. 2. &c. so y^e
I cannot but expect, y^e y^e learned immediately
yield up this plain & clear point, & leave off
all invocation to y^e H^e & H^e & y^e whole ministry
by way of preparation to y^e examination of y^e
other. for &c. 2. 2. He calls a way of his

other. for &c. p. 7. He calls, ⁱⁿ a way of his
Antagonist a very poor impulsive procedure; &
so I fear he will call every bodies else, though
never so sound & good.

of m^r whistons notion of ^{the} glorias
see Hooker eccl^l Polity. l.5. p. 222

His unreasonable expectat. p. 73

The true & Erroneous

Ignatius affirming two natures in
christ. in his ep^l to ye Ephes. p. 111.
p. 120. & himself appearing in ^{the} form
of a man. for ^{the} removal of eternal
life. p. 194. He speaks as all author
do & do ^{the} ser^l also of x being of
ye Race of D^o according to ye flesh,
& of ye reality of his ~~the~~ humane
nature: but can such phrases as
these import ^{that} christ had no soul?
oh wretched perverter both of ser^l
& Fathers! ~~for~~ ^{for} he appeared
~~in~~ ⁱⁿ ~~the~~ form of a man ^{as} he speaks of
ye new man we ^{are} in x. p. 128. nothing
in ^{ye} man an union both of ye body & spirit of
x, our eternal life; as also. of truth & lie.
Ignatius assert ^{the} eternity of our
bel^l Sav. p. 212. const ^{the} times &
expect him, who is above all time,
eternal, invisible, though for our
sakes made visible; impalpible, & im-
passible, yet for us subjected to sat-
urings enduring all manner of ways
for our salvation. p. 133. ~~that~~ then

from God who hath manifested himself
by his chyl^l his son, who is his Eternal
word, & not coming forth from Silence,
who in all things pleased him that sent
him. His Eternal word, not com-
ing forth from Silence, or non entity
is as directly contrary to mth Whiston
as words can make it.

of y^e Subordinat of y^e Son
to y^e Father.

p.66.

122. He understands y^e being ignorant of y^e
day of judgment, of his divine nature, &
th^t he thinks all y^e Antich^t understand it so.
then Erasmus himself.

Uffin martyr ^{about} 27th ~~in gen~~ but two, soul & body.
T^h w^m Uffin ^{mention in gen} they enumerate
h^t y^e same thing, as w^m they enumerate
all three. ^{we} I think y^e worth ob^t.

133. He w^t have y^e gospel corrupted by y^e
institutes, & not y^e confilcted by y^e gospel.

13. He sh^t some small weak pretences
may be made for a Binary, or y^e y^e
Father & y^e son are in some sort equal
confusib^l & unit^l.

Mr Whiston's judgment of y^e different
modes of subsistence as contr. both
to scr & y^e opinion of y^e Athians
particularly y^e of St Thomas. p. 103. 104.
also p. 85.

The council of Constantinople. p. 99.
concerning y^e H^t Ghost.

The Doctrine of y^e Trinity sd to
be only y^e doctrine of Athana.
Sic. p. 56.

Mr Whiston acknowledgeth x^{6c} a &
quadruplicatus after a fort. p. 78. 79. 80.
82.

The H^t spirit be gth is a being, made
by one y^e was him made. p. 82.

He acknowledgeth $\text{\texttildetilde} \text{X}$ is called
 $\text{\texttildetilde} \text{O}$, tho he saith it was not till after also p.
73.
his regeneration. p. 80. also p. 107. 73.
he again acknowledgeth $\text{\texttildetilde} \text{X}$ in an in-
ferior sense may be called $\text{\texttildetilde} \text{O}$, & 72. w.
he affi-
of $\text{\texttildetilde} \text{O}$ &
son
sonship
of $\text{\texttildetilde} \text{O}$ &
sonship
 $\text{\texttildetilde} \text{O}$ by
sonship
 $\text{\texttildetilde} \text{O}$ by
sonship
yet he saith formed or created by $\text{\texttildetilde} \text{O}$
Father; as were ye Angels McC. p. 100.
p. 73. he acknowledgeth him to be in
some sort person: tho not properly
but only as he is superior to all
Angels. now $\text{\texttildetilde} \text{O}$ is $\text{\texttildetilde} \text{O}$ ye word. p.
87. p. 74. $\text{\texttildetilde} \text{O}$ name Jehovah is
communicated to him, tho by this
as because he personated $\text{\texttildetilde} \text{O}$ Father.
p. 106. He saith The word only Begotten
dwell in $\text{\texttildetilde} \text{X}$ sense imply more $\text{\texttildetilde} \text{O}$
 $\text{\texttildetilde} \text{O}$ son, ~~the~~, tho not at all
w^t w^t Alhanafions, w^t fain draw
from it. But this sense to be contrary to $\text{\texttildetilde} \text{O}$
s^t son being no higher title next
to $\text{\texttildetilde} \text{O}$ Father, w^t $\text{\texttildetilde} \text{O}$ son. Hebrew
ye word Jehovah. p. 71.

He puts off very weakly Joh. 5.10. &
2ich. 13.7. p. 100. also 1. Cor. 12.9. 5.6. p. 99.

1. Joh. 5.20. & Rom. 9.5. The word
 $\text{\texttildetilde} \text{O}$ true God; he thinks often to God
 $\text{\texttildetilde} \text{O}$ Father, & not to $\text{\texttildetilde} \text{X}$. p. 100.
The word (math. p. 70. 47).